

Gay Community News

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THE GAY WEEKLY 50¢

APRIL 14, 1979



The Complex Case of Kenneth Appleby

***The Warriors
Reviewed***

**Governor King
Fires Women's
Commission**

**Texas Evangelist
Vows Fight**

Gay Community News

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April 14, 1979

King Axes Women's Commission

By Jil Clark

"No man should be selecting priorities for a women's commission. A women's commission should and always has chosen its own priorities," declared Sheila Clemon-Karp in the wake of Massachusetts Governor Edward King's peremptory firing of the entire Governor's Commission on the Status of Women (CSW), of which Clemon-Karp was vice-chairwoman. In reaction to the firing, the forty ousted commissioners have charged that King is not committed to programs for women and is intolerant of any criticism from within his own administration.

Last Wednesday, Mar. 28, after reviewing the first budget of Governor King, the CSW, following customary practice, sent the governor a letter evaluating the budget with respect to its impact on women. In that letter, the commission criticized King's elimination of the cost-of-living increases to welfare families receiving Aid to Families with Dependent Children (AFDC) assistance. (The vast majority of these families are headed by women). Although CSW's letter lauded his efforts to clean up welfare fraud, it faulted King for his opposition to Medicaid-funded abortions, rejection of sliding-fee day care, failure to fund a training program for displaced homemakers, and what it termed his inadequate funding of home care for the elderly.

On Friday, King informed chairwoman Margaret Merry of his decision to reorganize the commission and replace its forty members with a new, twenty-five member commission which he will name. According to commissioners, he wrote this letter within twenty minutes of receiving CSW's criticism.

King Called Intolerant

Many commissioners have accused King of abolishing the present commission because of what State Senator Sharon Pollard

termed "his inability to deal with any form of criticism."

At a press conference held this week, Representative Mel King of Boston's South End delivered the following condemnation of Governor King: "The governor made it into office by campaigning against the niggers. And people should understand who the niggers are. It's the elderly one week. Then it's those on public assistance. Now he sees women as niggers, and he's trying to do them in . . . There are the seeds of fascism in this governor and his approach to governing. . ."

Ousted chairwoman Merry declared, "the action once again highlights that there is no place for dissent in this administration and no willingness to hear any point of view which differs from the governor's."

Merry told GCN that during Dukakis' tenure as governor, CSW had often criticized his budget. "But," she said, recalling CSW's negative response to his first budget which sought to cut human services in many areas, "he surely did not fire all of its members for their criticism."

Other commissioners acknowledged King's legal prerogative to reorganize the commission, but, like Merry, they objected to the governor's motives and methods of doing so.

One former commissioner commented that King's move to reorganize the commission immediately after its criticism of his welfare program "was politically inastute at the least . . . he created martyrs where there was no need to do so."

She was referring to the fact that, without resorting to the firing, King could have replaced one third of the commissioners, who serve three-year, unpaid terms, each September. Had he opted for that course, King appointees would have completely replaced Dukakis' appointees by late 1981.

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Gay Man Wins Beating Case

NEW HAVEN, CT — A New Haven man has been awarded \$6,000 by a federal jury as a result of a suit charging that he was beaten by police officers in 1973.

On Jan. 27, 1973, Peter Fifis was alone in his car, parked near New Haven's Long Wharf Theater, when he was approached by police. He was frightened and ran from his car, pursued by police officers, who caught up with him at a nearby gas station. An attendant at the filling station testified that when Fifis was apprehended, the officers beat him up. As a result, he was hospitalized for five days with a fractured skull.

Franklin Robinson, a doctor who examined Fifis at Yale-New Haven Hospital, testified in court that his injuries were so severe that he could have died. Police officers, however, denied that they used any unnecessary force, claiming they did only what was needed to apprehend and subdue a fleeing suspect. One source told GCN, "The police tried to explain that the injuries were incurred while the victim was resisting arrest. For example, the skull was fractured when the victim hit his

head on the cruiser's roof when (they) were trying to put him in (it) . . ."

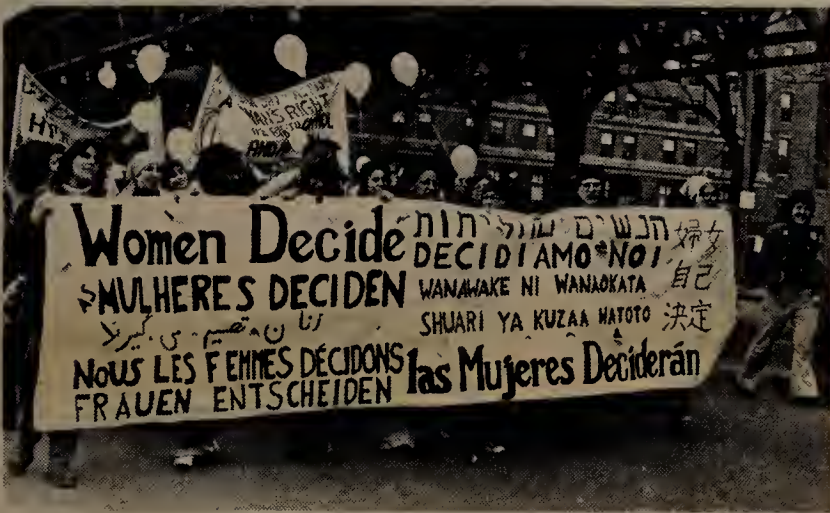
Fifis was placed under arrest and charged with public indecency, resisting arrest, and second-degree assault on a police officer. The charges were eventually reduced to one charge of disorderly conduct, and he was fined \$25.

According to Fifis' attorney, John R. Williams, the decision to award his client \$6,000 has put police on notice that they cannot harass suspected homosexuals. "The beating in this case was sickening," said Williams. "Just because people are a little different, that's no excuse to beat them up — and juries won't stand for it any more."

Of the four police officers against whom the damage award was assessed, two, Michael Sweeney and Michael Giovanni, are still employed by the Police Department in the City of New Haven. George Mazzacane now works as a security guard at Yale University, and Frank DeGrande, the fourth officer, is now employed as an investigator in the Connecticut public defender system.



Last Saturday, over 3000 Bostonians, mostly women, joined the hundreds of thousands around the world demanding reproductive rights for women. Chanting and shouting their anger at the denial of abortions, at forced sterilization, and at other abuses of women, they wound through the streets of the city, from Roxbury through the financial district to the Boston Common. Where the march ended, the rally began, with an expression of international solidarity proffered by a visiting Iranian woman. Other women spoke about the violation of reproductive rights from their perspectives as health or religious professionals, or as labor or community organizers. The New Women's Chorus, a radical feminist group, sang, and La Triba, a percussion band, played for dancing women.



Evangelist Fights TV Cancellation

By Dan Daniel

DALLAS, TX — Evangelist preacher James Robison, whose television program was cancelled by WFAA-TV as a result of his comments about homosexuality (GCN, Vol. 6, No. 34), has retained an attorney and vowed to fight long and hard to return to the airwaves.

According to Dave Lane, WFAA Station Manager, "The James Robison Crusade has hired legal counsel" to attempt to gain the reinstatement of the program. The attorney is Richard Haynes, who recently gained a certain amount of notoriety for his defense of Fort Worth millionaire T. Cullen Davis in a widely publicized "murder-for-hire" trial.

Haynes is seeking a hearing before the Federal Communications Commission (FCC), where he hopes to question the applicability of the Fairness Doctrine in this particular instance, and possibly to redefine the very nature of the doctrine. If he fails to obtain a hearing, or if the FCC upholds the WFAA decision, he says he will encourage the evangelist to sue the television station for reinstatement of the program. Robison's broadcast is aired on 85 stations nationwide, and Dallas was the only one to cancel it.

Due to the threat of possible litigation, Lane told GCN he had been advised by counsel to avoid discussion of the specifics of the case, but he did say, "We've received about 3500 cards and letters, and the percentage is running about 40 to 1 in opposition to the station's position."

Lane says that WFAA does not shrink from dealing with contro-

versial subjects in its broadcasts; they have presented programs dealing with such issues as abortion and euthanasia, for example, but there are news, public affairs, and documentary programs where all aspects of a particular issue may be dealt with adequately. "We don't mind the controversy," said Lane, "but when you don't have a chance to develop (the issue), you run up against the Fairness Doctrine."

Robison's program, according to a report in the New York Times, has been cancelled and reinstated in the past "because of scathing remarks about homosexuals." Lane told GCN that Robison had been previously advised to tone down his criticism of gay people, but on Feb. 25, he attacked the Agave Church of Fort Worth, which has a gay congregation.

"He really cut deep," said Floyd Baker, of the Dallas Gay Political Caucus. "He left the biblical theme and tried to associate us with anything that is negative in any society, and that is slanderous." It was the Caucus which protested under the provisions of the Fairness Doctrine, an action which resulted in WFAA's granting them 15 minutes for response.

Considering the history of the Fairness Doctrine, Robison's chances for a successful challenge would appear slim. As part of the Communications Act of 1934, and therefore an Act of Congress, the challenge would have to come in the courts. Several years ago, a similar case was fought all the way to the Supreme Court. That was known as the Red Lion case, involving another fundamentalist

Conn. Senate Votes Yes on SB 705

HARTFORD, CT — The Connecticut Senate voted 19-17 on Apr. 4 to approve SB 705, the measure known as the "Sexual Status Bill." Senators also voted, 25-11, to approve an amendment which serves to clarify the definition of "sexual status."

The bill was heard by the Joint Judiciary Committee on March 8, at which time Rep. John A. Berman introduced an amendment which he said was intended to protect any kind of private behavior between consenting adults, thereby prohibiting discrimination based on any sexual status — not just homosexuality. The bill, as amended, was passed, 10-8, by the Committee and sent on to the Senate.

Chances for the measure's success brightened considerably, according to the Connecticut Gay Task Force, with the elimination of the term "sexual orientation," which was replaced by the wording of Berman's amendment. The Task Force feels that the new term, "sexual status," has caused several former opponents of the bill, among them the chairman of the Judiciary Committee, Richard Tulisano, to change their votes. According to the Task Force, SB 705 "is seen by some as really just a logical extension of the 1969 Privacy Act, which repealed Connecticut's sodomy laws: behavior which is not criminal should not be allowed to be a basis for discrimination."

Tulisano explained that the bill Continued on Page 6

preacher, Billy James Hargis, who was charged with making a personal attack upon someone in the course of one of his sermons. The person demanded protection under the Fairness Doctrine, and was denied time to respond by the radio station which had aired the broadcast. A lawsuit ensued, and the case went to the Supreme Court, which held that the station must provide time for the person to respond. Lane speculates that this precedent will be cited in Robison's case.

After consultation with attorneys, the management of WFAA determined that Robison's remarks had gone beyond religion and into the area of political proselytizing, a situation which could, had it continued, have forced the station into committing itself to allowing time, on an ongoing basis, for gay groups or individuals to respond to Robison's remarks.

Robison, quoted in the New York Times, said, "When pressure silences the preacher and frightens the broadcaster so that strong moral statements from the Bible cannot be made on the airwaves, then we as Americans have a serious problem." Haynes agreed with that premise, saying, "From the standpoint of a minister, if the minister is of the opinion that the Bible says homosexuality is a sin, then it would be the minister's obligation to treat that as a moral issue."

Floyd Baker, however, feels that Robison's remarks were inaccurate and injurious to gay people. "Basically," he said, "he left the Bible and tried to bring up all the myths that we have been trying to eliminate."

News Notes

quote of the week

"I hate being busted. I never intended to take on a government. I'm pretty short. But if a country is going to throw you out, they can't just bust you one morning in your bedroom slippers. That's just not the way it's done. They have to write a note and send someone around to deliver it."
—Lesbian/feminist Kate Millett, discussing her arrest by Iran's Khomeini government and her subsequent deportation.

candidates support sodomy repeal

WASHINGTON, D.C. — Several City Council candidates, including incumbent John Ray, came out in support of repealing this city's sodomy law. The statements of support came during a forum on gay rights organized by several groups including the Gay Activists Alliance.
"What two or three consenting adults do behind closed doors is their own business," Ray told the audience. "I don't want any policeman spying through my door to see what I'm doing."
Four other candidates for the at-large council seat vacated in January by Mayor Marion Barry made similar statements of support. They are Hector Rodriguez, Jackson Champion, Warren Hemphill, Jr., and Frances Goldman. Richard Blanks, Sr., took a differing view.
The special election to fill the vacancy will be May 1. Until that time John Ray has been appointed by the Democratic State Committee to fill Barry's seat.

a gay marvin case

LOS ANGELES, CA — Randall Jones, a 31-year-old man who claims he did housekeeping for the late actor James Daly and was his lover for two years, has filed a \$1 million claim against the actor's estimated \$2 million estate. In the claim filed in Superior Court, Jones sought status as a creditor against Daly's estate after the actor's sister and business manager, acting as co-executors, refused his claim.
Jones contends that Daly asked him to move into his apartment in Marina Del Ray in March of 1976 where they lived together until Daly died on July 3, 1978.
Daly's will, written in 1963, left his estate to his four children and his ex-wife, whom he had divorced 12 years ago.

an army of lovers

BOSTON — A new film by West German filmmaker Rosa von Praunheim, *An Army of Lovers*, will be shown for the first time in New England in sneak preview performances on Monday, April 9. There will be two showings only, at 8 and 10 p.m., at the South Station Cinema, 23 South Street, in Boston. The film has been donated for showing by the filmmaker, and all proceeds from the two screenings will be turned over to Gay and Lesbian Advocates and Defenders (GLAD), a legal defense group for the whole gay community, and to *Fag Rag*, a struggling radical journal now in its seventh year.
An Army of Lovers is a collage documentary, similar in style to von Praunheim's earlier work, *It's Not the Homosexual...*, but smoother, less cynical, and more consistently radical in its message. In addition to sexual tableaux, the film documents marches, meetings, lifestyles and interviews which deal with radical feminism, gay youth and gay elders, man/boy love, and radical faggot liberation. The film's "characters" include Tennessee Williams, Christopher Isherwood, Harry Hay, Sarah Montgomery and others.

forum on the future

CAMBRIDGE, MA — The Boston National Organization for Women will present "A Forum on the Future" on April 28 and 29. Highlighting the event will be a videotape of a forum held in New York City on Sept. 16, 1978, where 14 leading spokespersons of the women's movement gathered to discuss the future of women. Topics include the emergence of the "new" right, the uncertain outlook for the ERA, and the role of lesbians and third world women in society and in the movement.
Videotaped speakers include Ti-Grace Atkinson, Diane Feeley, Gloria Steinem, Arlie Scott, Robin Morgan, Flo Kennedy and others. The program will begin at 1 p.m. both days at 77 Massachusetts Avenue, in Room 10-250 (on the campus of MIT). A donation of \$3.00 is requested, and tickets are available now. For further information, call the NOW office at (617) 661-6015. The program is presented under the aegis of the MIT Association of Women Students, in a spring celebration of womanhood.

navy spurns village people

SAN DIEGO, CA — The U.S. Navy has decided not to use a disco tune by the Village People in its recruiting drives.
Rights to the song, "In the Navy," were relinquished to the Navy in return for permission for the Village People to videotape a television commercial for the record aboard the frigate *Reasoner* in San Diego harbor last month.
According to Lt. Cmdr. Fred Gorell of the Navy's Los Angeles information office, Washington officials decided not to use the song on the basis of "budgetary and coordinating requirements." Navy officials deny that their decision had any connection to the reputation of the Village People as a group with a large gay following.

leopard keeps spots

BOSTON — A 25-year-old South Boston man was arrested by Boston Police on March 27 in connection with the March 3 "Warriors" attack that left a 21-year-old hitchhiker burned and beaten in South Boston. A warrant charging Frederick O'Brien of West Ninth Street with one count of assault and battery and one count of assault and battery with a dangerous weapon was issued from South Boston District Court and the suspect was immediately arrested and held on \$10,000 bail.
O'Brien is one of three South Boston men who were indicted in the infamous "Cobblestone Killing" in Boston's Bay Village on March 30, 1975. In that case, O'Brien was accused of smashing a cement block over the head of 20-year-old Juan Claudio Pascacio as he was leaving Jacques lounge. He was acquitted on first-degree murder charges in 1976 in Suffolk Superior Court.
In the "Warriors" attack, O'Brien and two associates are said to have picked up 21-year-old Charles Eltringham of Wilmington as he was hitchhiking on Route 2. He was beaten, tortured, burned with cigarettes and repeatedly stabbed before he was able to escape.

gay rights under the law

BOSTON — Beginning Sunday, April 8, radio station WROR (98.5 FM) will present a seven-part series entitled "Gay Rights Under the Law." The 15-minute programs will be aired on seven consecutive Sundays at 10 p.m., on WROR's "Mass Communication" program, hosted by Don Latulippe.
Guests will include attorneys Barbara Price and Mary Dunlap, Frank Kameny, Bruce Voeller, and others. Topics for discussion will be enforcement of gay rights laws, writing gay rights ordinances, lesbian child custody, gays in the military, and others.
The debut program in the series will feature Margot Karle of the Lambda Legal Defense Fund who will be discussing gay prisoners.

in search of scripts

NEW YORK CITY — The Gay Theatre Alliance (GTA) is seeking play scripts for its *Directory of Gay Plays*. GTA is an association formed last year to foster and promote the development of gay theatre by uniting and representing all regions of the country (as well as other nations) in a communications network, providing resources and information to theatre companies, playwrights, producers and all individuals interested in gay theatre.
The *Directory of Gay Plays* will be a comprehensive listing of plays about gay people. Each listing will contain the title, playwright, character and set requirements, a short description of the plot, where the play was first produced, contacts for rights, and other information. The Directory is scheduled for publication in the summer of 1979.
Playwrights who wish to have their work included in the *Directory of Gay Plays* should send a copy of their script(s) to: Terry Helbing, 51 West Fourth Street, Room 300, New York, NY 10012.

halfway house

BOSTON — Last March, the Homophile Alcohol Treatment Service (HATS) established a community advisory board, which is presently planning a halfway house for lesbian and gay alcoholics, services for deaf gay alcoholics, and the formation of the Massachusetts Gay Council on Alcoholism, along with fundraising, promotional and grantwriting activities. In order to develop a halfway house, HATS is required to involve more people in the planning and implementation of its projects. Those who can help secure housing, write grants, develop rehabilitation programming, plan staffing or negotiate local, state and federal support are encouraged to attend the next advisory board meeting on April 11 at 6 p.m., at HATS, 80 Boylston St., Suite 842, Boston, MA.

new boston disco?

BOSTON — A public hearing was held on March 29 by the Boston Licensing Board on the application of Boston Enterprises, Inc., to establish a discotheque at the location of the former "Paul's Mall" at 733 Boylston Street, Copley Square. The proposed manager of the new establishment was listed as Jack Rubin, former manager of Sporters in Boston and The Townhouse in Provincetown, presently with the Paradise Cafe in Cambridge. Michael Campbell, Dennis Moreau and David Garrick were among the officers of the new corporation.
The applicants were represented at the hearing by Atty. Robert M. Bonin, former Chief Justice of the Superior Court.
Rep. Barney Frank and the Neighborhood Association of the Back Bay opposed the application on the grounds of increased traffic and congestion in the area. Frank, however, said he and the neighborhood association would approve of a non-discotheque club, possibly with an earlier closing hour. The Licensing Board took the application under advisement.

lambda seeks exec. director

NEW YORK CITY — Lambda Legal Defense and Education Fund, Inc., a not-for-profit, tax-exempt corporation authorized to practice law by New York State and organized to achieve recognition of the civil rights of lesbians and gay men, is seeking an Executive Director.
Duties include the overall administration, fund-raising and development of Lambda, supervision of office operations, initial screening of potential clients and monitoring potential and pending litigation in conjunction with General Counsel, acting as chief liaison with other organizations, institutions and the public, and sitting as ex-officio member of the Board of Directors and all Board committees. The Director is involved with meeting the ongoing needs for communication within and outside the organization, publicizing Lambda's availability and ability to undertake litigation, expanding the pool of legal and non-legal volunteers, developing funding sources and events, providing educational forums and stimulating public discussion of lesbian/gay issues and increasing the organization's visibility and base of support on a national level.
The salary is \$12,000 + per year. A two-year commitment and a law school degree are preferred. Please submit resume and writing sample by April 15 to Lambda Legal Defense and Education Fund, 22 East 40th Street, New York, NY 10016.

newcomer's service opens

SAN FRANCISCO — A professional service specially designed for gay men new to San Francisco has recently opened, begun by Peter Carleton and Bob Reps after researching the needs of newcomers. Newcomer's Service offers individual counseling, workshops, and a packet containing comprehensive resource information. A pre-move pamphlet called *Be Prepared for San Francisco* is also available for \$1 (postage and handling). Write P.O. Box 31668, San Francisco, CA 94131. For local inquiries, call Newcomer's Service at (415) 648-5948 or (415) 221-3333 x468.

GRACtivity

BOSTON — GRAC is back. The Gay Recreational Activities Committee, Inc., begun as an informal group several years ago, has reorganized, incorporated itself, and has recently announced a series of upcoming events billed as a "Spring Affair."
On Friday, April 13, GRAC will present a 50/50 raffle and a surprise Easter raffle at the 1270, from 9 p.m. to 1 a.m. On Saturday, April 14, they will sponsor an "Old-Fashioned Easter Bazaar" at the Old West Church from 3-7 p.m., complete with baked goods, a white elephant table, sales of books, plants and more. From 8 p.m. to 1 a.m., they move to Sporters for more raffles. On Sunday, April 15, GRAC presents "The Easter Tea Dance Connection" at the Eagle, from 4-8 p.m., with an admission price of 50¢, featuring a buffet, a rabbit raffle, and lots of surprises. On Monday, April 16, they will present a champagne reception at the Paradise Cafe in Cambridge to honor Ann Maguire, Barney Frank, Robin MacCormack, Mel King and Dave Ryder. For \$1 you can have champagne, cheese and crackers, raffles, guest speakers, and a "GRAC surprise."
All proceeds from this series of events will go towards aidingsome of the regular GRAC activities, which include swimming, volleyball, basketball, bowling, and assorted games for the lesbian and gay community. For more information about "GRACtivities," call the Gay Hotline, Monday-Friday (6-12 p.m.), at (617) 426-9371.

Hartford Mayor Vetoes Bill

HARTFORD, CT — Mayor George A. Athanson has vetoed legislation which would have protected this city's lesbian and gay men from discrimination in several areas, among them employment with the City of Hartford and with individuals or firms supplying goods or services to the city.

Calling the bill "an illegal absurdity," the Mayor exercised his veto power after the measure had been approved by the City Council by a vote of 6-1 on March 26. Two Council members did not vote at that time; one was absent, and one, according to Dick Bergstrom, Athanson's press secretary, "walked out to avoid voting on it."

A similar measure was approved by the Council last summer, while the Mayor was on vacation. His plane, however, was delayed, and he heard about the decision and vetoed it from his hotel in New York. The Council had the opportunity at that time to vote to override the veto, but evidently chose not to because of what the Hartford *Courant* termed "the pressures of last year's election campaign."

Announcing his decision in a statement issued on Apr. 3, Athanson said he felt the bill, as worded, would be unenforceable and would not survive its first challenge in court. His feeling is that the bill "would be discriminatory to those putting their trust in it." The ordinance prohibited

discrimination on the basis of "race, color, by reason of being an ex-offender, age, national origin, physical or mental handicap, religion, sex, or sexual orientation." Sexual orientation was defined as "a person's preferred mode of sexual behavior," exclusive of those covered elsewhere in Connecticut statutes and defined as crimes.

Bergstrom told GCN, "The Mayor is opposed to discrimination of any kind in any way," but "he also has a duty to make sure that if we pass something, it's worthwhile — not a joke."

While sexual orientation was defined in the measure, the terms "ex-offender" and "physical or mental handicap" were not. Athanson's fear is that the absence of such definition would lead to the employment of persons whose character might be considered "questionable" in such areas as schools and youth groups. He also felt that the bill would result in infringement on the right of employers to hire the persons of their choice.

Bergstrom told GCN that the City Council will now have the opportunity to override Athanson's veto, and that a two-thirds vote (six out of nine Council members) is required to do so. Asked to speculate about what would happen next, Bergstrom replied, "They will probably override — they have the votes, unless someone bolts."

Gays and Law Enforcement

By Hubert Kennedy

PROVIDENCE, RI — Captain Walter Clark of the Providence Police Department proposed on March 28 that a series of meetings be held between ranking officers of the Department and members of the gay community in order to overcome misunderstandings between the two groups. He made this proposal at a two-hour forum on "Gays and Law Enforcement" attended by 34 women and men. The moderator was Lynn McKinney, chairperson of the Gay Rights Committee of the Rhode Island Affiliate of the American Civil Liberties Union which sponsored the forum.

Charles Noice of the Rhode Island Affiliate of the National Gay Task Force reminded the audience that the State of Rhode Island requires gays to be celibate or be in violation of the law. He also cited recent cases of police harassment and the beating of a gay man in Providence.

Senator Stephen Fortunato of the Rhode Island General Assembly noted that, while the police should be the greatest champions of human rights, they do lack direction, since the public has not gone on record as being opposed to discrimination against lesbians and gay men. He wondered if Captain Clark had changed his views since he testified against an anti-discrimination ordinance proposed for the City of Providence last fall.

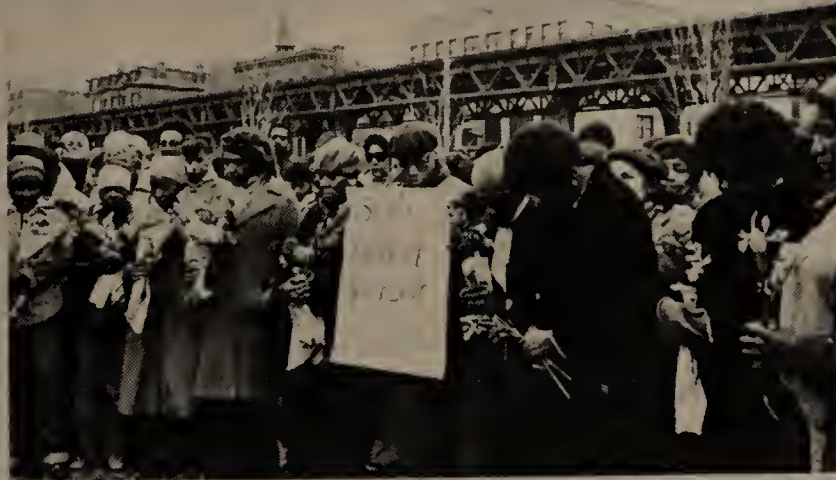
Captain Clark responded by announcing his continued opposition to any ordinance that would forbid discrimination on the basis of sexual orientation. (Although most of those who testified had spoken in favor of the ordinance, the "sexual orientation" clause was dropped after it was opposed in testimony by the police and the Catholic Bishop of Providence.) He said that he had no problem with gays, that the Police Department did not discriminate, and he invited gays to apply for a posi-

tion. In reply to a direct question, however, he said that the application of a person known to be gay would probably be rejected on that basis.

Captain Clark, who has the dual position of Administrative Assistant to the Chief of Police and Department Inspector, said that his objection to the anti-discrimination ordinance was due to affirmative action policies. When it was pointed out that there were no affirmative action plans in the ordinance, he said that quotas would be the next step. The question was then posed: "If you were convinced there would be no quotas, would you then support the ordinance?" The Captain had no answer.

Rev. Marge Ragona, pastor of Providence Metropolitan Community Church pointed out a number of instances of police harassment of members of her church, and asked, "If the police can use decoys to entrap gay men, why can't they use decoys to entrap the muggers who assault the gays?" She also noted the vicious circle whereby the police complain that they cannot prosecute muggers unless the victim testifies, while the gay man is reluctant to testify because public knowledge of his gayness could cost him his job. It would appear to be the the advantage of the police to support the anti-discrimination ordinance.

As one way to overcome misunderstandings between gays and police, Clark suggested a plan by which ranking officers would be given "released time" to meet in a group of fifteen with a half dozen gay people. Ray Lariviere immediately suggested that the number of gay men also be fifteen in order to provide a better one-on-one group dynamic. This was not immediately acceptable to Clark, but the general feeling seemed to be that this might be the best way to continue the dialogue begun by the forum.



Women mourn the six black women murdered in Roxbury and the South End over the past two months. Women pictured marched from Blackstone Park, Boston on Sunday, April 1.

Lesbians and Gays in the Library

By Allen Young

Two Midwestern libraries have made a strong commitment to collecting materials relevant to gay liberation — one specializing in archives, the other in periodicals.

The Social Action Collection of the Wisconsin State Historical Society, in Madison, Wisconsin, has invited members of the gay community to submit personal and organization files to their permanent collection. Sarah Cooper, a librarian affiliated with the gay liberation collection, told GCN that the Society is anxious to be "a home for gay liberation collections," noting that the emphasis of the Social Action Collection is on "civil rights, the anti-Vietnam War movement, civil liberties, and in general alternative responses to American life."

The special collections department at Northwestern University, Evanston, Illinois, meanwhile, has affirmed that "we have quite a commitment to gay and lesbian materials," according to its curator, R. Russell Maylone. "In fact," Maylone said, "we attempt to order and subscribe to virtually every periodical or journal published by or for gays or lesbians which is not simply devoted to entertainment."

He stated that "printed materials" is Northwestern's main interest, and that archival materials, such as letters, leaflets, and organizational records, should go to the Wisconsin State Historical Society. "Bluntly put," Maylone said, "I don't think there's a better historical society operation in America. They have the will, the perception and perspicacity, the

money, and the personnel to do a great many things on top of their already formidable list of achievements."

Sarah Cooper, in explaining the functioning of the Social Action Collection, welcomed specific inquiries from individuals, offering the following general explanation:

"Our library maintains a complementary collection of periodicals and books, with particular emphasis on underground newspapers and radical literature. When an individual donates his/her papers to the Society, printed material is separated from the collection and routed to our library.

"The Society's manuscripts processing staff is responsible for weeding, sorting, organizing, and writing a descriptive register to each collection we receive. We do have a backlog of unprocessed collections, so that organizing of new collections may not necessarily be handled as soon as they arrive. However, the Society allows researchers to use unprocessed collections, and a preliminary inventory to them is often drawn up to assist these researchers until the formal processing is undertaken. We expect to be getting a special grant to concentrate on processing . . . collections for the next couple of years, which should improve the situation.

"An individual or organization may restrict access to a collection donated to the Society. The donor may close a collection completely to research use for a number of years, or more commonly, require

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Gay Couple Sues Government

LOS ANGELES — A suit has been filed in United States District Court here which seeks to force the federal government to recognize the legality of same-sex marriages.

Richard Adams and Anthony Sullivan were married on April 21, 1975, in Boulder, Colorado. Theirs was one in a series of legal same-sex marriages performed around the same time, all in Boulder, by officials of the United Federation of Metropolitan Community Churches. They applied for — and were granted — a marriage license from the State of Colorado, County of Boulder, and, upon completion of the marriage ceremony, were issued a Certificate of Marriage signed by the ministers, two witnesses, and Adams and Sullivan themselves.

At the time, Sullivan, an Australian citizen, was in the United States on a visa. Shortly after their marriage, Adams petitioned the U.S. Immigration and Naturalization Service (INS) to grant Sullivan Preferential Residential Alien status as the spouse of an American citizen.

INS responded on Nov. 24, 1975, denying the petition on the

grounds that Sullivan and Adams had "failed to establish that a bona fide marital relationship can exist between two faggots."

According to David M. Brown, the attorney representing the couple, the reaction to the INS decision was "public and political indignation," which led to its withdrawal.

On Dec. 2, 1975, however, a second decision was issued, again denying the petition, arguing that "one of the parties to this union may function as a female in other relationships and situations, but cannot function as a wife by assuming female duties and obligations inherent in the marital relationship. A union of this sort was never intended by Congress to form a basis of a visa petition."

Since that time, the case has been moving through the appeals process. The Board of Immigration Appeals, which is not a part of the judicial process, ruled on Sept. 13, 1978, to uphold the revised INS decision.

Brown, who is an American Civil Liberties Union volunteer attorney who also maintains a private practice in Los Angeles, told GCN that he filed a suit in U.S.

Harvard Law Revamps Policy

CAMBRIDGE, MA — Harvard Law School has adopted a policy forbidding discrimination against homosexuals, according to an announcement from the Law School's Committee on Gay Legal Issues. The policy affects the admissions and placement offices. Any law firm or other organization which discriminates against gay people may not use the Law School's placement office to contact and interview students. Also, admission to the Law School or its graduate programs will not be influenced by an applicant's sexual orientation.

The administration changed its anti-discrimination policy in response to requests by the Committee on Gay Legal Issues, a student group. In addition to forbidding discrimination based on sexual orientation, the policy change also bars discrimination on the basis of age, marital or parental status, or status as a Vietnam era or disabled veteran. Previously, the Law School had prohibited discrimination based on race, color, creed, national origin, sex, or handicap.

Other law schools whose placement offices forbid discrimination based on sexual orientation include Yale and New York University. New York University has banned the military from its placement office as a result of its policy.



THE GAY CAUCUS TO ELECT MEL KING held a fundraiser dance to benefit the Committee to Elect Mel King Mayor on April 1 at the Arlington Street Church. About 200 lesbians and gay men attended the event.

Gay Community News

THE GAY WEEKLY

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Gay Press Association COSMEP

a contribution

Dear GCN,

Since I instigated the Manhattan Review (STH) ad which ran in GCN, which is now generating so much heat but very little light, I feel I must make some points clear.

As advertising agency for Manhattan Review, I urged the owner-editor to place an ad. He agreed to do so, telling me in advance that he knew the money received from the ad would not pay for it. But he wanted to make a "contribution" to GCN — in this case a \$250 paid-in-advance advertisement — which he did not need to buy.

All the breast-beating and finger-pointing by those who don't like the ad, shocks me. Are these people willing to support GCN with an occasional \$250? All this cry about "showing the male body" disgusts me, too. For pity's sake — look at the ad — there is nothing distinguishable below the chest. You can see barer bodies on the streets of Boston any day. Showing is less than half the torso — are you assuming that the cowboy doesn't have pants on? I'm not trying to inflict my personal belief (that if God had intended us to wear clothes, we'd have been born with them) on anyone. And I don't think it's "using a body to sell something." It's purely decorative.

In short, what's all this fuss about? You people who don't want GCN to accept "ads like that" — put your money where your mouth is. You people who don't like a "nude body" in an ad — your mind is in the gutter.

David M. Stryker
Boston, MA

coming full circle

Dear GCN,

I would like to thank GCN for allowing itself to be a vehicle for discussion and debate of important issues facing the gay liberation movement. This is a much-needed service to our community, one that few other papers have provided.

I would also like to clarify for your readers the fact that my thought-piece "A Statement to the Gay Liberation Movement on the Issue of Man/Boy Love" (GCN, Jan. 6, 1979) was a statement of my own personal point of view, and in no way reflected the beliefs or position of the Coalition for Lesbian and Gay Rights. I apologize for any confusion that may have resulted from the fact that my affiliation with the CLGR was listed for identification purposes along with the article. For reasons unrelated to this misunderstanding, I have decided to resign as a spokesperson for the Coalition.

Yours for gay liberation,
David Thorstad
New York City

far to go

Dear Gay Community News,

This is in response to the letter by Marc Green, March 3 issue (the other foot):

Yes, Marc Green . . . it is "just plain fair." After centuries, eons, of being excluded by men and made to feel like inferior beings, wimmin are finally taking some power in defining how we want to live; this includes, at times, not wanting to see or speak with *any* man, or to be in the presence of some of those attitudes which have kept wimmin down.

My feeling is that the shoe will *never* be on the other foot as long as you harbor resentment and anger at wimmin saying "No, no more!", for a change. How can you understand at all what we're trying to do if you can't step down from your male privilege which continues to tell us what to do and how to do it.

You say the law is clear about public places, that they are public for *all* persons. I say, where were you and why weren't you screaming when wimmin were kept powerless at home by a society which did not consider equality necessary or even an issue. Now you want equality, when it suits you. What nerve.

What you say reeks of the right wing battle cry, "Reverse discrimination!". Do people really think that the odious presence of discrimination is destroyed by the passage of civil rights acts, or the implementation of affirmative action programs or the mere proposal of an equal rights amendment? Before the struggle has really begun, people like you turn around and say, "that's it, you have your rights, now it's my turn to cash in again." The laws are merely concessions, attempts to placate dissatisfaction and dissidence; it is the way people in power maintain their grip and play us like marionettes to their own advantage. They do not mean anything has been won.

And, certainly, when I read your letter, I see how very much further we all have to go before any prizes will be handed out.

In struggle,

Iswomon
Berkeley, CA

curiouser and curiouser

Dear Editors:

As a letter-to-the-editor addict, I want to make your mainland readers jealous of a pleasure denied to them but indigenous to us in Hawaii. I have just received, a couple days apart, the GCN issues of 3 March and 31 March, and naturally, the latter first. In-between issues and a couple prior ones are probably still on a slow boat to China which may have stopover privileges here. Of course, an occasional issue never gets off the boat.

So you accepted an *STH* ad which stirred hecklers! I can't wait to see it! As an *STH* fan who only recently became acquainted with it, conjecture of what is still to come is intriguing.

I want my boys in pants, not dresses, but for those who have other interests, more power to them. Regarding man-boy love, one can just hope that the article itself, whenever it arrives, will be as interesting as reader reactions to it were.

GAY COMMUNITY NEWS is great — never fear to face controversial subject matter, but keep reminding us all that "united we stand; divided we fall." With the probable demise of *GAYSWEEK* (no issue received for several months), GCN just gotta keep on feeding us all — boy lovers, girl lovers, porno lovers, lovers of the geriatric set, ad infinitum.

Sincerely yours,
Fred R. Methered
Honolulu, HI

Editor's Note: Gaysweek is alive and available in New York.

a rag?

To the Editor,

I would like to add my voice to those of your readers who are offended by the presence of the advertisement for *STH*. I hope this is not the beginning of GCN's decline. The gay community hardly needs still another rag to promote gay bodies as commercial objects totally devoid of any dignity, to say nothing of sanctity. Our urban newsstands are blighted with a glut of "gay" oriented magazines and "journals" for those who feel themselves uncomfortable when breathing anything other than sewer air.

Likewise I would appreciate an end to advertisements for "adult" movies (what an ironic misnomer) and I hope never to see the day when ads for brothels, pardon, I believe the euphemism is "bath" houses, appear in your pages.

Sincerely,
Rev. Frederick L. Hirshman
Holy Spirit Oratory
(Evangelical Catholic)
Jamaica, NY

pat bond

Dear Friends,

I want to take a moment to tell you that I received Vol. 6 No. 34 today, and have just finished the interview with Pat Bond . . . I should say I laughed and cried my way through the interview. We were so fortunate to have had her here at the Gay Center Anniversary Celebration in September of last year. Your fine interview really "is" Pat Bond of my remembered meeting her. The interview will be up on our bulletin board for awhile for those who cannot afford to buy it to peruse . . . she says it all so very well.

I want to send greetings in these particularly rough times post Proposition-Six-Backlash. You all deserve a rose for your journalism excellence — and guts to persevere.

John A. Richardson
The Book Mark
San Diego, CA

DESIGN DIRECTOR

Applications are now being accepted for the position of Design Director. Background in graphic arts preferred. May/June opening. Contact Reg Taylor and/or Richard Burns.

STUDENTS

Each summer GCN takes on several interns in the news, features, and art departments. If you're interested, write Intern/GCN, 22 Bromfield St., Boston, MA 02108.

some support

Dear GCN:

As a lifelong resident of Woodside, I would like to assure your readers that the people who harrassed the demonstrators in front of Councilmember Manton's office which was reported in your last issue do not represent the position of the people of Woodside. Many of us have opposed Councilmember Manton's position on this issue and regard his religious justification as a gross distortion of the teachings of Jesus Christ and a true interpretation of Catholic ethics. Before the vote was taken in the city council myself and several other elected officials in the Democratic party who represent Woodside, wrote to Councilmember Manton and urged him to vote for the bill. He has never responded to our letter.

Continue the struggle,
Dennis Drucker
Democratic State Committeeman
35th Assembly District
Woodside, Queens, NY

brydon

Dear GCN:

In an article noting the election of Charles Brydon as the new co-Executive Director of the National Gay Task Force (GCN, 3/10/79) your reporter quotes Brydon giving what may be his contribution to current NGTF thinking on the NEW RIGHT as a political force. Brydon separates something he characterizes as the "Neo Right" from something else he calls the "Wacko Right." In the "Neo-Right," he collects Ronald Reagan and Gerald Ford who — along with President Carter and California's Governor Brown — spoke out against the Briggs Initiative, also known as California's Proposition #6. Commenting on the fellas he has stacked in the "Neo-Right" corner, Brydon says, "The gay rights movement cannot afford to alienate the conservative who believes in privacy and who understands that it is wrong to discriminate."

Such thinking, even though it comes to us from exalted levels, is in serious error. The *Los Angeles Times*, even more forceably than Reagan or Ford, had been outspoken throughout the campaign in its powerful opposition to Proposition #6. Yet the very next day, *after* Proposition #6's resounding defeat at the polls, the *Los Angeles Times* — in an editorial 1-2 to the chin of California's Gay Rights Coalition — made it blatantly clear that the tenor of their — and, by extension, of the other well-known afore-mentioned Worthies' — opposition to Proposition #6 was *in no way* a recognition (let alone a validation) of homosexuals' rights to any political consideration . . . a position never denied or contradicted by Reagan or Ford or Carter OR Brown!

Brydon and NGTF notwithstanding, in actuality the Gay Rights Movement (in caps, if you please — do you know anybody else who still writes of the black movement? or of discrimination against jews?) cannot afford to misinterpret the *self-serving* ploys of Reactionaries whose major political ambitions are inimical to oppressed Minorities. Such misreadings may even have to be apprehended as opportunism when the targeted Minorities, being ignored by Brydon's defense, turn out to be those who could always have been our natural allies in the struggle for liberation from the politics of Domination versus submission, did we but begin to reach out to *earn* their respect and trust.

With Gaybrotherlove,

Henry Hay
Alcalde, NM

some do

Dear Friends:

Just for the record, the advertisingline used in MacMillan's ads for Jane DeLynn's novel *Some Do* didn't proceed from the corporate bowels of the publisher, as Maida Tilchen implies in her review. The line which she calls ridiculous — "*Some Do* is to *The Women's Room* what *Rubyfruit Jungle* was to *Catcher in the Rye*" — was written by me, not in an establishment paper but in the *Body Politic*.

By the way, I think my assessment of *Some Do* was right and that it's an entertaining book with a lot of integrity. And I would be the very first, based on Tilchen's review, to level "accusations of not having a sense of humor" at her, as she forecasts: Some don't have one.

Best,
George Whitmore
New York, NY

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and doubled-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

keeping the real world in mind

Dear GCN:

In the March 10, 1979, issue of *GCN* there appeared a "Speaking Out" article entitled "The Road Not Taken." The author of the piece decided to attack GAA's recent dishonor roll in general — and a review of *Dancer From the Dance*, which appeared in the *Gay Activist*, in particular. One could dismiss the piece as yet another example of how virtual nonentities in the movement like, from time to time, to attack those who do the *work* of the movement (in tiresome attempts at self-promotion). But the article raises persistent questions which should be responded to.

No one will argue that John Briggs is certainly more of a threat to the gay movement than, say, Quentin Crisp. The Dishonor Roll was never meant to be a list of the 10 worst homophobes. The people who are angered by the inclusion of several openly gay people on the roll would do well to realize that homosexuals who exploit the gay community for their own ends are, in their own way, just as oppressive as certified homophobes. The main purpose of the Dishonor Roll is to make a generally apathetic and apolitical gay community more aware of what's going on around them. As the oldest militant civil rights group in the country, GAA/New York certainly has the right to express opinions, no matter how unpopular, that others seemingly feel we should keep to ourselves. It is ironic that an article which appears to chastise GAA for advocating some sort of censorship (which GAA has *never* done) would not grant us that right.

The bulk of "The Road Not Taken" is a childish and remarkably naive assertion that by pan-nning *Dancer From the Dance* GAA has expressed a desire to *absolutely* tell gay writers what to think, to feel, to write and to create. Actually, the gay writers on GAA's Media Committee see no harm in reminding our peers of the realities of the gay rights struggle. We further feel that any gay author can be just as creative, imaginative and honest if they keep these realities in mind. But we don't wish to "issue directives," to "abolish" any works of which we do not approve, or "draw up ideological programmes" for authors to follow.

What we *do* wish to do is to help promote positive gay images. By "positive" we *don't* mean the young, white, male butch numbers promoted by other groups and publications, but gay people in *all* their diversity. It is quite appalling that so many gays simply cannot understand how important this is, how necessary it is that young gay men and women have works that will introduce them to a positive and healthy gay lifestyle, one they will not be afraid to be a part of. It is understandable that gay authors want to have the same freedom as everyone else in the literary world, but how quickly they forget that they would have *no freedom at all* were it not for the gay movement. If gay authors do not present the truth and examine the positive (and equally dramatic) aspects of homosexuality, then *who* will? Gay authors who claim that groups like GAA are interfering with their "artistic integrity" are actually angry that we dare to remind them that they are *not* the same as everyone else and that they have a responsibility which other authors do not have. Oh, how they kick and squeal when we remind them of that responsibility.

Surely better material can come from the gay community than books like *Dancer From the Dance* and *Faggots*? Surely there are gay writers who can create admirable, brilliant and lasting works that go beyond oppressive cheap shots, stereotypes and clichés? Works that are as fresh and novel in content as they are in style. If anything, GAA is in favor of *greater* creativity, greater imagination than we have been given so far.

If individuals wish to cherish books like *Dancer From the Dance*, then they have a right to. But to cling, absurdly, to pretty-but-irrelevant slogans like "Art . . . is its own excuse" in the face of Briggs, Bryant and others is totally idiotic. The gay community deserves better than that. It deserves gay authors who can practice their art without losing sight of the *real* world.

Sincerely,

Bill Schoell
Media Committee
Gay Activists Alliance
New York, NY

ADVERTISING MANAGER

GCN is looking for an Advertising Manager. Advertising experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. May/June opening. Please address inquiries and resumes to: Richard Burns, c/o GCN.

gay politics

Dear Friends:

I have had many occasions to take the measure of Charlie Brydon, for I have worked full-time with The Dorian Group for nearly two years, during the first of which he was the President of the organization. It is in light of that experience with Charlie that I write in criticism of the Seattle Committee After Thirteen's unsigned statement against him.

Charlie Brydon is a political animal, one who knows that to get things done, one must have power, which no one gives us. SCAT's criticisms seem to come from jealousy over the political success of this man, for where his approach has succeeded, it has frequently meant that theirs has failed.

Charlie's contributions to our movement have not been, as SCAT alleges, designed to advance the narrow interests of only the white, middle-class gay males in our community. His contributions have been to promote carefully focused interests shared by *all* gay people, whether acknowledged or not. Frequently at the expense of his own peace of mind, and now certainly with considerable personal financial sacrifice, Charlie has stuck his neck out to fight to advance the legal equality and human dignity of lesbians and gay men, through use of established means of political change, within the system such as it is.

There lies the substance of SCAT's argument with Charlie. They are clearly frustrated that he has not seen the gay movement as something which should be a vehicle for thoroughgoing social, political, and economic change in this country. He has focused attention on the single issue of equality and dignity for gay people, and thereby has won us a great deal. SCAT's people, previously operating under the name of the Washington Coalition for Sexual Minority Rights, have not won the day as yet with their multi-issue approach. It is the single-issue v. multi-issue question which is the point of SCAT's statement.

The multi-issue view tends generally to be a "you are with us or you are against us" philosophy. It demands that, to work for gay rights, one must adopt the "isms" of the leaders and conform to the thinking of the group. Charlie Brydon has not demanded that, to work for gay rights, one must subscribe to some philosophy. The closest he has come to that has been to urge us to use the system to our best advantage. By his successes in doing just that, he has shown himself to be the best qualified man to share leadership in the National Gay Task Force.

I'm very much aware of the injustices in our society. I'm also involved in many groups, seeking to do something about it. Still, I value our political system, under the Constitution and Bill of Rights, with our traditions of individual liberty and political freedom, not because I think our system perfect, but because the alternatives are worse. We should all be acting to make our world a better place for everyone, but we must appreciate the fact that gay people are as much divergent from each other as the people in general. That our movement must be focused on the thread of our common concerns is something Charlie Brydon has known all along.

In light of SCAT's "warning" to the NGTF, they should only remember that Charlie's leadership has brought hundreds of lesbians and gay men into effective groups which have made Seattle one of the best cities for gay people in the world. With Charlie Brydon, and a similarly well-qualified and dedicated female Co-Executive Director, NGTF, the world's largest gay rights organization, will continue to grow dramatically in numbers and in effectiveness. Despite inevitable SCAT-type invectives, NGTF will continue to pursue matters of common concern to all, regardless of personal political persuasion.

Let us all be hard workers to bring justice to all, but let us have our gay rights organizations getting results in advancing our rights as gay people. That is sufficient for them. We should expect no more, and certainly no less.

Sincerely,

Roger L. Winters
Seattle, WA

REPS WANTED

GCN has positions open for Advertising Representatives. Commission available. Car an asset, but not a must. Call John at 426-7042.

Fridays

GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on 22 Bromfield Street.

gay adolescence

Dear Friends and Gentle People:

I have watched with varying degrees of amusement, amazement, concern and finally consternation at the many letters/articles concerning man/boy love and "Men Loving Boys Loving Men" in both *GCN* and *Body Politic* (the two gay newspapers highest in my esteem).

Behind this subject lies a much broader concern to all.

Sadly, there is a dearth of research and, consequently, knowledge in the field of sexuality in general and homosexuality specifically, especially in an area where it is needed most: the gay and non-gay adolescence period.

Gay adolescence, needless to say, is a time of trauma . . . physically, mentally and certainly sociologically and sexually. Growing up in our society and culture is, at best, no easy task. The pressures (created artificially, for the most part, by our industrial/establishment/Judeo/Christian background) on a post-pubescent youngster, still half-child-half-man/woman, are difficult enough for someone whose sexuality fits into the accepted ambience, i.e., heterosexuality, but for those who are gay it is amazing that they survive at all (and, of course, there are many who don't: how many "Quiet Good Student/Unexplainable Suicide" headlines does it take before we realize what's *really* happening?)

The time is long overdue for a *real* beginning in rectifying this basic problem which ALL of us are guilty of overlooking . . . or ignoring on purpose.

The pain and bittersweet beauty which all young homosexuals live and cope with every day of their lives is something which those of us who are gay and have survived too often conveniently forget . . . an intolerable situation, especially for those who really care.

To be a youth in today's world means having no rights, legally, judicially, socially and, especially, not having the right to sexual self-exploration, the basis for a healthy and productive life, no matter what sexual orientation an individual may have.

There is no doubt in my mind that gay youth must seek out their own goals and definitions within their own frame of reference. Yet, how is this to be done? With rare exceptions, it is my belief that most youth of today lack the necessary experience, that stuff of life, with which to forge the self-starting impetus of organization. I know that New York's Youth Caucus (so ably represented at the Philadelphia March on Washington conference) has made a noble and good beginning . . . as have a few groups on the West Coast. But what about Middle America(k), bastion of conservatism, nuclear families and white-male-dominated local and state governments? Perhaps, representatives from these gay youth groups can find their way clear to considering answers to this problem — perhaps by the written word, such has been found in *Growing Up Gay*, a Youth Liberation Press pamphlet out of Ann Arbor, Michigan.

And gay/lesbian adults must stand ready to help and advise where necessary. It would, of course, be dishonest not to recognize and point out the almost impossible situation homosexual adults face where the spectre of homophobic laws and customs of the land are frighteningly real. This has stayed the hand of many a responsible and respectable gay/lesbian whose every instinct and inclination has been to help their younger brothers and sisters.

But it would be even more dishonest and frightening not to try to help. The final answer, as all thinking gay activists and sociological and anthropological professionals know, is in education. Unfortunately, education is a long drawn-out process. So, what happens in the meantime to the literally millions of youths who have no guidelines, no peer support and the seeming indifference of their older counterparts?

The obvious answer means invariably that some gays and lesbians are going to have to place their heads on the homophobic chopping block. Some have recommended the recruitment of responsible, respected and gay supportive non-gays to spearhead/front for a gay youth movement. Here, in Houston, Texas, I have personally wrestled with the problem and answers. At this point, I throw it open to the readership of this paper. Out there are many good minds and ideas and viewpoints. Could we share them?

But whatever the answer(s), we must recognize once and for all that it can no longer be acceptable for responsive and sensitive gay (and non-gay) adults to sit back and, Pontius Pilate-like, wash their hands of the problems of gay youth.

We cannot afford it . . . and we owe them.

In gay love,

Hank Bonney
Wilde 'n' Stein Books
Houston, TX

homosexual soap opera

Dear GCN,

The March 31, 1979 issue of *GCN* carried a front page "news" item which was, in fact, an incognito slur of an article that I authored in the April '79 issue of *Blueboy* magazine. The piece was entitled "A Small Town in New England: The Gay Experiment in Bellows Falls Vermont."

My first response to the person (persons) responsible for this critique was: Did you even bother to read the article in *Blueboy*? It doesn't seem so. The entire focus of the piece was the "potential" of Bellows Falls as a gay resort. It's perfectly clear to most people with a fourth grade perception of the English language, that I never said that Bellows Falls is a mecca for homosexuals. In the *GCN* piece, it is reported that "Both straights and gays were made uneasy by the article's suggestion that gay money could — and should — turn the place into another Provincetown." If one would take the time and trouble to read my article, one would note (in context), the statement from which that supposition (or should I say overreaction?) was derived. Page 86, *Blueboy* magazine, Apr. '79, column one, paragraph three: "It's easy to paint a pretty picture of Bellows Falls, especially after escaping the madness and pollution of the great American Metropolis. But there is no yellow brick road here and Oz is still a bit in the distance, as well as the future. *Economically*, the town is another Provincetown." And *economically* it is and if you finish reading the article, you will go on to note the real estate opportunities and business potential existing in the Bellows Falls area, due to the several ski resorts, the summer rush on antiques and the fall foliage tourist trade, etc. It is also stated in the *GCN* article that "In fact, the only overtly gay-identified business is the Andrews Inn, a combination hotel and bar that has been gay since 1973." *In fact* (a term, your paper uses loosely), the owner of the largest furniture store in Bellows Falls (and the entire county) defines himself as gay, a fact he makes no attempt to hide while I doubt that he would see any sense in naming his business "Raggedy Faggoty Furniture." There is also a new, private gay ski lodge that has opened in the area and if you took the time to read your own paper (not to mention other gay publications) you would note that they often advertise in the *GCN*.

My article goes on to say on Page 86, second column, paragraph two: "Bellows Falls is however *not* Provincetown or Fire Island and most of its gay patrons are glad of that. It is a place for those who want to shed the burdens of the city and trade in their trips to the opera for a little peace, quiet, fresh air and an occasional, literal romp in the hay. Most of the gay men who live in Bellows Falls or who visit it regularly appreciate its lack of sophistication. It is an alternative world of activity suitable to those gays who prefer swimming holes to cement pools, bicycles to subways and hay rides to Discomania."

The police in Bellows Falls *do* come to The Andrews Inn with their girl friends, *have* picked up gays at the train station and brought them to the Inn and *do* prefer patrolling the Inn as opposed to the rowdy straight bars on the edge of town. If this preference for a patrol area is incorrect, then the Bellows Falls police officer who gave me this information must not know what he's talking about.

The one *severe, unforgivable* faux-pas that I made in the article was calling the Greater Falls Eatery "popular" before it opened, that was a definite journalistic irresponsibility which I committed in order to get the restaurant mentioned in the piece in time for the three month lead that *Blueboy* requires. I should have said the place "will *probably* be popular," etc. I must say however, that I was in the restaurant, ate a couple of the items being planned for the menu, was aware of the intended price range of the food, saw the facilities and spoke at great length with the owner. The establishment was due to open a couple of weeks later and since I was not in Bellows Falls at that time and since no one informed me that the restaurant didn't open, I refrained from deleting the reference from my article. So, please, nail me to the cross for that exaggeration but it is no realistic foundation for that piece of "fiction" that your newspaper portrayed as "news" on it's front page. The gays *I* spoke with in Bellows Falls, liked the *Blueboy* article, so I don't know what local gays were, as you said in your "news" item, "upset" about it.

I lived in Bellows Falls for four months this summer, three months of which I spent working on the article for *Blueboy*. How much time did you *GCN* staffers spend in the town researching the effect that the piece I wrote had? Probably ten minutes by phone.

If you call that poorly researched article review "news", then I call the *Gay Community News* a homosexual soap opera.

Sincerely,

John-Michael Williams
Boston, MA

CSW

Continued from Page 1

However, King, through a spokesperson, has denied that his reorganization plans were prompted by the commission's written disagreement with his budget priorities. Susan Bender, King's liaison with the commission, assured the public that it was only coincidental that she requested a list of members' addresses only 20 minutes after receiving the commission's letter. At that time, she said, the letters informing them of their dismissal had already been written.

Administration officials contend that reorganization of the commission has been under consideration since last fall, and they produced a first draft of a reorganization plan that was dated March 22 — six days before CSW wrote its evaluation of King's budget. Merry, however, contends that she was unaware that any such reorganization was in the offing.

King's New Women's Commission

In his revamping of the CSW, King has limited the areas in which it may advise him to three: violent crime against women, child abuse, and displaced homemakers. Also, the new commission will be a 25-member body, serving coterminously with King and "at the pleasure of the governor." This language, according to Clemon-Karp, has never before been included in the description of the commission.

She and other commissioners believe that King is attempting to create a "rubber stamp commission." She told GCN that she is not surprised that King is continuing to have a CSW, since the one he disbanded was so effective. She feels, however, that the new commission's freedom to "speak its mind" is dangerously limited by King's redefinition of it.

"Along with this new condition — 'at the pleasure of the governor' — he has selected the three areas in which the commission will work . . . I object to any *man* selecting priorities for a *women's* commission."

Representative Barbara Gray commented that the governor's rigidly defining the jurisdiction of a women's commission was "inappropriate," adding that perhaps by doing so he had intended to direct special attention to those problems about which he is particularly concerned. The terms of CSW members should not be coincident with the governor's term, she asserted, because "the commission should be responsible to the women of the Commonwealth, not to the governor."

Representative Anne Gannette explained that "it is his right to fire the commission at any time (since it was established by executive order) . . . We should have established a women's commission by law years ago . . ." Gannette told GCN that she plans to propose such a bill to the legislature.

The Governor's Commission on the Status of Women was established in 1971 by executive order of Governor Francis Sargent. Its mission, according to a later, clarifying order was to "survey and evaluate all statutes . . . and all government programs and practices relating to the employment, health, education and welfare of women; to examine the adequacy thereof and to make recommendations to the governor for such changes as the commission may deem necessary."

How Well had CSW Functioned

Asked by GCN whether CSW had been meeting its responsibility to women, Clemon-Karp listed with alacrity several successful

legislative endeavors in which it had been integrally involved in the past year: the "Displaced Homemaker Bill," the ratification of the Massachusetts Equal Rights Amendment, and the "Abuse Prevention Act." She added that the commission serves a vital function as "an umbrella group bringing diverse groups together into legislative coalition."

An aide of State Senator Sitsky asserted that the commission had been performing the "necessary function" of representing the diversity of women in Massachusetts. "Not everyone on it was pro-choice, for instance, and there were nuns on it . . . Yet they managed to arrive at a consensus on a number of issues . . ." He added that the commission was "very, very helpful in lobbying to change existing laws to conform to the Massachusetts ERA."

Clemon-Karp noted, however, that King had drastically cut CSW's funds. He had discontinued Dukakis' practice of awarding the commission \$7,000 to \$8,000 out of the governor's discretionary funds and had allowed inflation to take a further financial toll by "level funding" the commission at \$37,000.

In campaign statements he made last year, King promised to "support the Governor's Commission on the Status of Women in their efforts to address the needs of all women in the state," to provide additional state aid for job training for displaced homemakers and to make "a particular commitment to selecting women for high-level positions in his administration." To date, there is no funding in his budget for training for displaced homemakers and, according to Clemon-Karp, his record in hiring women has been "lacking."



Edward King

Transsexual Sues For \$7 Million Over 'Botched' Surgery

SAN FRANCISCO, CA — A California transsexual is suing a doctor and his medical assistant for \$7 million over what she asserts was a botched sex change operation that left her virtually sexless. The transsexual, Julie Phillips, is accusing the doctor, Dr. John R. Brown, and his assistant, James A. Spence, of violating medical standards and performing sex-change operations "on demand" without psychological evaluation of patients.

In his testimony in Superior Court here, assistant Spence charged that "Brown had left 'a string of mangled bodies from Alaska to Tijuana.'" Spence, who is not a doctor, testified that he left the operating room the day of Phillips' testimony "because it wasn't a good day for surgery."

Dr. Brown has some on and off days." Spence is accused of recruiting patients for Brown and, under questioning from Melvin Belli, Phillips' lawyer, he admitted that he had done exactly that. Spence, a former San Quentin inmate, said he had "on-the-job" training as a paramedic in South America and Africa.

He said that he had learned of Julie Phillips through the transsexual community and that he was told that she was "a prime candidate" for surgery.

Phillips claims that she decided to undergo surgery "to please my husband. . . . I started dressing as a woman because my husband didn't want it know that he was involved in a homosexual relationship — it was not so acceptable then," she said.

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SB 705

Continued from Page 1
no longer expresses the intent of singling out gay people as a protected class, but instead will provide protection for all kinds of non-criminal sexual behavior.

Under the measure's amended wording, owners of gay bars will be forbidden to refuse to hire heterosexual employees. Landlords would be prevented from refusing to rent property to gay persons whose sexual behavior is confined to the privacy of their home, and schools would be required to hire gay teachers whose sexual behavior is also so confined. Rep. Berman explained that the protection of this bill would not extend to "a homosexual person who tries to encourage others to follow a homosexual lifestyle."

The measure now goes on to the House of Representatives, where Congress-watchers expect the opposition to SB 705 to be much stronger than in the Senate.

In action on a related bill, introduced by Rep. Rosalind Berman and heard by the Judiciary Com-

mittee at the same time as SB 705, the Committee voted 12-5 to kill a bill which would have mandated felony penalties in cases of rape involving a spouse or an unmarried mate. Connecticut is one of only 16 states which does not legally admit the possibility of rape within a marriage.

Berman's proposal stated that a spouse or cohabitant would be considered sexually assaulted if forced into sexual relations by violence or by the threat of violence. Sen. Eugene Skowronski felt that the law, as proposed, would be difficult to enforce and would involve too many "cloudy situations."

Rep. Richard Lawlor expressed the feeling that a wife who is forced to have sex may seek legal remedies through existing assault laws. Rep. Berman, however, stated that many women are reluctant to use those channels in such situations because they feel that current legal statutes are weighted against them.

Libraries

Continued from Page 3
that his/her written permission be obtained. It is also possible to restrict or close a portion of a collection and leave the rest open. The Society's prerogative to work out agreements of this sort with donors is protected under Wisconsin state statutes.

"The Society does not buy manuscript collections nor provide a subsidy to individuals who donate materials to us. We do pay for the cost of shipping collections to Madison and often a field representative visiting the east or west coast can assist the donor in selecting the materials we'd want and arranging their shipping."

The Social Action Collection includes a considerable amount of

material from the early twentieth century, but is especially rich in papers from the 1960s, including the files of the now-defunct Students for a Democratic Society (SDS).

Individuals or organizations who have a backlog of material that they wish to see preserved for future generations should contact Sarah Cooper at the State Historical Society of Wisconsin, 816 State St., Madison, WI 53706, or, in the case of periodicals, R. Russell Maylone, Northwestern University Library, Evanston, IL 60201.

Allen Young is the editor, with Karla Jay, of Lavender Culture, recently released by Jove Books.

— Did You See? —

MANCHESTER  UNION LEADER

The following editorial appeared in the Manchester (NH) Union Leader (Apr. 2, 1979), under the headline, "ACLU More Kooky Than Usual."

Now we've heard everything. Down in the Pennsylvania community of Pittsburgh, the American Civil Liberties Union has filed a suit seeking to exempt a Pittsburgh homosexual rights activist from a state law that requires the listing of major donors to political campaigns. The suit in Commonwealth Court was filed on behalf of Randal Forrester, a candidate for Allegheny County commissioner in the May Democratic primary.

Since Forrester is running as "the first openly gay candidate in Pennsylvania," the Pittsburgh chapter of the ACLU contends, the enforcement of state law might deprive his supporters of their rights of free speech, free association and privacy.

To which Forrester adds: "For example, because I am gay, many contributors, whether or not they are gay, fear that if it becomes

publicly known that they have contributed to my campaign, people will believe that they are gay."

In short, the ACLU wants the law to discriminate in FAVOR of Forrester BECAUSE he is a homosexual, whereas candidates who are NOT homosexuals are required to obey the 1978 Keystone State law requiring all candidates to file a list of donors who contribute at least \$50 to their campaigns.

The ACLU is more kooky than usual. There is a possibility that ANY NUMBER of citizens could be embarrassed, for an INFINITE number of reasons, by having their names associated with various politicians.

The ACLU can't have a law to meet every contingency. One can contribute to a homosexual without being a homosexual, just as one can contribute to a politician suspected of being a crook without being a crook. Why should either donor be spared the responsibility of explaining to others WHY he has so contributed?

Attacker Sentenced

BOSTON — George A. Everett of London Street, East Boston, pleaded guilty on March 28 in Suffolk Court to two counts of assault and battery with a dangerous weapon in connection with the Dec. 29 beer-bottle attack against two gay men as they were leaving Chaps on Blagden Street. Everett would not identify the other two men who were involved in the attack, in which both victims sustained broken cheekbones and re-

quired stitches.

Judge Richard Banks sentenced Everett to serve six months in the Deer Island House of Correction, concurrently on each charge, to be followed by three years of probation. GCN has also learned that the victims are planning a civil suit against Budget Rent-A-Car, Everett's ex-employer and the owner of the car from which the assault was made.

Pa. Council Hears Gay Needs

HARRISBURG, PA — In a move to strengthen state-supported programs for lesbians and gay men recovering from alcoholism and other drug addiction, the Pennsylvania Governor's Council on Drug and Alcohol Abuse heard testimony in March from professionals working in gay health services.

Tom Ziebold, Administrator of the Whitman-Walker Clinic, Inc. in Washington, DC, and Ken Williams, Director of Alcoholism Programs at Western Psychiatric Institute and the Persad Clinic in Pittsburgh, urged the Council's recognition of the special problems of gay persons seeking health care in facing cultural rejection, fearing disclosure of sexual and affectional feelings, and developing a comfortable sexual identity. They also pointed out that gay people, unlike any other social minority, often lack family support in recovery from a serious illness such as alcoholism.

Dr. Ziebold stressed the rights of persons in treatment and after-care to adopt an openly gay lifestyle, when that is their preference, and cited evidence of the psychological benefits of being "out." Both speakers recommended including gay-oriented training of alcoholism and drug addiction counselors to increase their effectiveness in health services to gay men and lesbians.

The presentation was arranged by Tony Silvestre, Chairman of the Pennsylvania Governor's Council on Sexual Minorities, as part of his program to bring concerns of gay people to the attention of state agencies. Silvestre's clinic, the Eromin Center in Philadelphia, Persad in Pittsburgh, and Whitman-Walker Clinic in Washington, all provide gay-staffed alcoholism programs and offer training to other health providers.

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IT'S EAR-CATCHING.

A Massachusetts Morality Play

By Mitzel

SPRINGFIELD, MA — It's Gay Pride Week, 1978. A lovely June morning. You're getting up. A knock on the door. You open it. Police. They arrest you. The charge: kidnapping. You're dragged off to jail. Bail is set at \$100,000. Next day the papers report you as a suspected kidnapper of young male homosexuals from New York City. It's alleged you tortured them, killed them and buried their dismembered bodies in your backyard. Pictures in all the papers and on TV show backhoes digging up your property. The local D.A. personally supervises the job. A city councillor tells the press your house is a pig pen and a torture den. Police say a helicopter has had your house under surveillance for weeks. Cops display 102 torture devices seized in your house (including your leather jock strap). For days the press and TV go wild over your case. Crowds throng the area waiting for pieces of bodies to turn up. Soon it is said you are a Homosexual Nazi running an International Organization from your small house in Springfield, Massachusetts. A former lover of yours comes forward and tells the D.A. he was kept as a slave in your house for over two years and beaten daily. You are promptly charged, tried and found guilty. The judge at your trial, horrified by your crimes, sentences you to eight to ten years. Case closed.

A nightmare scenario from Kafka? Not this time. More like another terrible Massachusetts Morality Play. Its victim? Kenneth Appleby, a 27-year-old gay man who lived in West Springfield. The thumbnail account above conveys the impression the average newspaper reader got. But that was only the D.A.'s side of things, compounded by press sensationalism. A less superficial view would take into account the actuality of how a gay man might choose to live (even in a small conservative city) and be less hasty to condemn.

Kenneth Appleby

Ken Appleby had lived at his rustic house at 999 Piper Road for five years. Appleby admits that his living accommodations lacked many modern conveniences; he wanted it that way. He thinks of himself as living in the 19th century — just one of his idiosyncracies. The structure itself was later described as a "shack" and a "barn." Behind the house was a wood shed. These buildings were on 3.5 acres of property set in the midst of a tiny middle-class neighborhood in West Springfield. Appleby's property was surrounded by a solid wood fence eight feet high, topped with barbed wire. Appleby had, over the years, raised police dogs (for sale to police departments and security companies) and had been an auctioneer. At the time of his arrest, he had owned and operated the A&A Pawnbroker Shop in downtown Springfield for six months.

Appleby is an upfront homosexual, a devout Roman Catholic and a practitioner of the Black Arts. His family has been long established in the area, although, partly on account of his lifestyle, family members did little for him in his legal battle. Appleby maintains that his acknowledged homosexuality (and specifically his sado-masochistic practices) are what led to his arrest and the subsequent exploitation of his situation by the press and the District Attorney.

Background

In 1973, Kenneth Appleby first met Steven Cromer. Cromer was then a part-time hustler and two years Appleby's senior. Appleby had seen Cromer hanging around the hustling area of downtown Springfield long before they met. They became friends.

Cromer, impressed upon first seeing Appleby's dog-training gear, asked if he ever used it on people. Cromer asked to have it used on him. Cromer moved in and lived with Appleby at his Piper Road residence from 1974 to 1976. Until that time Appleby had not been into the leather/S&M scene. But under Cromer's influence (and in order to satisfy Cromer's sexual tastes), Appleby developed his own S&M tendencies and techniques. He later identified himself as a member of "The Leather Fraternity."

Cromer did not work. He often spent his days at the Public Library studying various tortures used in the Inquisition with an eye on recreating them as sex scenarios. The wood shed in back of the house was transformed, under Cromer's careful design, into a vision of this fantasy — leg irons, whips, etc. They went whole hog and Appleby, at considerable expense, bought all the related sex gear. Cromer contributed too, by making a replica of a medieval mace (a steel pipe with a chain attached) which they hung on the wall for display only. The shed was for their scenes. The mood was Pleasure Chest chic.

The District Attorney for Hampden County (in which Springfield is located) is Matthew Ryan, a 20-year incumbent and hub of the county political machine. Little transpires in Springfield which displeases him. The Boston Globe has described Mr. Ryan as the most reactionary D.A. in the Commonwealth, an honor for which there is always tough competition. In his last several elections (excepting the most recent), Ryan has run unopposed. Hampden County is his fiefdom.

The subtleties of an S&M affair, like any marriage, are often complex and, at times, seemingly contradictory. I think this is especially true in the case of homosexual men in a small city. Their private arrangements are open for wide misinterpretations and exploitation by hostile legal authorities.

For two and a half years, Appleby and Cromer lived together. They shopped, went to movies, attended church together. They had fights and made up. In 1976 Cromer moved out for good and returned to his family.

Appleby began travelling to New York City to meet leather men. Though not a wealthy man, he had some money and enjoyed it. He had a taste for the flash: he drove a gold Cadillac and bought jewelry for his male companions. It was not difficult for him to meet young men. Appleby would meet them, drive them back to Piper Road, get into a scene in the shed with leg irons and flagellation. For a few of them, the scene was a bit heavier than they had anticipated. When it was over, Appleby put each back on the bus for New York.

One man he met in this manner was James Carrie Junkin. They became lovers. Junkin, who later told police he had been "kidnapped," lived with Appleby for nine months. Appleby's father had died around this time, leaving him an inheritance. Junkin assisted Appleby in disposing of this income.

Together Appleby and Junkin would go to New York City, pick up a leather guy and do the scene as a team. Appleby would drive and Junkin would carry on with the number in the back seat. They'd drive back to Piper Road, go through the paces, and put him on the bus back to Manhattan.



Police officers Burke (l) and Kulig (r) with Appleby

The Complaint

In October 1977 one fellow who'd spent the weekend chez Appleby went back to New York and made a complaint to the police. This was John Joseph Doyle, who told authorities he'd been "kidnapped" and driven to Massachusetts and kept at Appleby's. He described the S&M gear and the wood shed. Police began a casual investigation. They talked to other men in the leather scene. Five told similar stories of being taken to Massachusetts. They too described the sex scene at Appleby's. Only one of them, however, was willing to press a complaint. Some of the five whom police questioned admitted Appleby had mentioned death or the threat of death while they were at the Piper Road house. This led police to suspect that Appleby had perhaps done in some of the sex partners. Why else keep so many "torture devices" about the house?

Junkin left Appleby in April 1978. He returned to New York City and talked to the police. What's odd about this is that anybody into the leather/S&M scene knows perfectly well that no matter what kind of animosity leads to two leather guys breaking up, you don't run to Lily Law with Tall Tales. One source has it that they fell out over political differences, particularly relating to the direction of Appleby's sexual practices. Appleby insists there was no acrimony in their separating and suspects pressure was put on Junkin to talk once he returned to New York.

At any rate, Junkin corroborated Doyle's story. Junkin even used the phrase "dismembered bodies." With this information, New York authorities proceeded to seek Appleby's arrest. West Springfield police made the arrest at 7:45 a.m., Tuesday, 13 June 1978.

Appleby maintains that he was set up. He insists that the charges coming out of the New York investigation were a way of threatening him to silence after he had been ripped off by acquaintances for a large amount of cash. He cites as further evidence of a set-up an incident in May 1978 in which charges were brought against him (and later dismissed) involving a gun threat in Manhattan.

The D.A. Creates a Sensation

The District Attorney for Hampden County (in which Springfield is located) is Matthew Ryan, a 20-year incumbent and hub of the county political machine. Little transpires in Springfield which displeases him. The Boston Globe has described Mr. Ryan as the most reactionary D.A. in the Commonwealth, an honor for which there is always tough compe-

tion. In his last several elections (excepting the most recent), Ryan has run unopposed. Hampden County is his fiefdom. Lawyers who practice in his district office confirm that Ryan's reputation is that of a petty, vindictive man who uses his office to settle personal scores and to enforce his numerous prejudices. Typical of his official behavior was a case three years ago involving a defendant of Italo-American heritage. During his closing argument to the jury, D.A. Ryan made vicious and derogatory remarks about the man's ancestry, his ethnic background and personal associations. Because of these slurs, the defendant's conviction was thrown out on appeal.

The District Attorney's job has been part-time work for Mr. Ryan these past 20 years. Until 1978 Ryan also ran an extremely successful private law practice; his specialty was civil negligence. Advocates of governmental reform in Massachusetts have long argued that permitting a D.A. to work a private law practice invites abuse of power and is a source for numerous conflicts of interest. With the passing of court reform legislation in 1978, this practice was proscribed. The only sitting D.A. to testify against it was Matthew Ryan.

sponding to the threats of the D.A. — Cromer, through his years of hustling, was not unknown to the cops), Cromer was rushed before the grand jury, told how Appleby held him against his will for two and a half years, turned him into a slave and beat him regularly. Three assault and battery indictments were returned against Appleby, alleging he struck Cromer with a baseball bat, a bull whip, and a riding crop.

All through the summer, Appleby was held in Hampshire County jail, where he claims he was beaten. The New York charges were quietly dropped, though he remained stigmatized by the sensational publicity of Suspected-Homosexual-Torturer-Mass-Murderer. Charged with A&B (many people so charged are released on personal recognizance or low bail), he remained in need of \$100,000.

Appleby's first lawyer, Edward Hurley, proved unsatisfactory. Appleby dropped him. He hired Jim Smith and George Nasser to represent him. This was August 1978. It so happened that, at that time, George Nasser was a candidate for District Attorney against Matthew Ryan, the first such in many years. Nasser lost on primary day by four percent of the vote.

In order to get the D.A. to observe due legal process and Appleby's constitutional rights, defense attorney Jim Smith had to appeal twice to the Supreme Judicial Court; Abrams granted him his motion for voir dire of prospective jurors; Liacos reduced Appleby's bail from the outrageous \$100,000 to \$1500. In October 1978, after four months in jail, Appleby was released. Smith, who wanted the trial moved to Boston, failed to get a change of venue.

The Trial

Appleby was brought to trial in November 1978. The judge for the Hampden Superior Court trial was Raymond Cross, a tough sentencer and a crony of the D.A. Seventy prospective jurors were questioned to get a final jury consisting of nine males and three females.

Steve Cromer was, of course, the state's main witness. He was on the stand for three days. George Nasser, who represented Appleby in court, told me that Cromer made his work easy for him by lying. "The first thing Cromer said under oath was 'I am not a homosexual.' It was almost as though he wanted me to expose his lying. Like he wanted to get caught at it." Cromer was easily discredited. But the state pressed on with its case, under the direction of Assistant D.A. Wayne Boylan.

In his own defense, Appleby denied he had ever hit Cromer with a baseball bat or a bull whip. He acknowledged that he regularly struck Cromer with a riding crop because Cromer insisted this was the only way he could be sexually gratified. Thus the crux of the case was this question: can two homosexual adults engage in consensual flagellation for sexual pleasure in private? The Commonwealth argued that no one can consent to a beating no matter the pleasure received because assault was a crime against the Commonwealth of Massachusetts. The defense was arguing for extending the rights to privacy given homosexual acts under *Balthazar*. It was a classic situation homosexuals constantly face in this society. When are sex acts protected by our rights to privacy? And when does the state declare them "criminal"? Was this criminal proceeding against Kenneth Appleby, as the defense believed, just the enforcement of D.A. Ryan's own sumptuary law for political gain? It was observed that this was probably the first time in his career that D.A. Ryan had ever gone to trial to protect a homosexual from a beating — and in this case it was a whipping the "victim" had sought and requested from another gay man!

To demonstrate the severity of the crime alleged, Assistant D.A. Boylan picked up the riding crop (it was an exhibit, as were numerous other S&M toys) and flagellated himself repeatedly during testimony for the benefit of the jury.

The jury then pondered the case. They refused to convict on the charges involving the bat or the bull whip (no doubt disbelieving Cromer's testimony). Since no one contested that Appleby used the riding crop for sex with Cromer, the jurors convicted on this one simple charge.

Judge Cross then sentenced Appleby to a term of eight to ten years for this "crime." In an interview after the trial, George Nasser told me that under ordinary circumstances, if this private behavior of two people living together had somehow come to the attention of the police, no charges would have resulted. What happened to his client was a strange set of circumstances which the D.A. picked up and used for his benefit.

Appleby was removed to the Reception and Diagnostic Center at Norfolk Prison. He has been there for four months awaiting classification. His sentence and conviction are being appealed. Another trial is likely. Ryan has outstanding indictments against Appleby alleging



Appleby's house, which has been demolished



Photo by Ed Malley

sodomy, conspiracy to commit rape and possession of drugs. In March, Ryan sought to have Appleby declared a "sexually dangerous person" and sent to Bridgewater.

After nine months of tangling with the law, Appleby is broke. Yet he faces costly appeals and a future trial without money and lacking outside support. (The transcript of his trial alone will cost close to \$1000.) He has been reaching out to the gay community. He hopes gay people — and particularly those gay men who might find themselves vulnerable because of a similar lifestyle — will help raise funds for his future defense. The lot of any homosexual in prison is precarious; Appleby's is compounded by poor health.

Ken Appleby's situation, though a dramatic instance of legal harassment and prejudice, is not unique. The case against him and the press' exploitation of his lifestyle were part of what seemed to be a pattern of homophobic harassments last summer and fall in central Massachusetts. Following Appleby's arrest, dozens of men were arrested at an active rest area off I-90. A few weeks after that came the weird story about alleged homosexual orgies in a tearoom at Amherst and homosexual teachers coercing male students to engage in sex for good grades.

What is demonstrated in the case against Appleby is that once again we see legal authorities cracking down on homosexuals who are perceived to be on the fringes of gay life, e.g., pedophiles, radicals, those whose sex is S&M, and those who have sex in public places. Appleby's case has attracted no support from homosexual activists. This may be partly due to his living in a small city where gay people are not well organized to take on the police and an entrenched D.A. I also suspect that some who might have been inclined to help were frightened off by the freakier aspects of the publicity. Big enough scare stories — somehow more believable when about homosexuals — will, it seems, neutralize all potential resistance.

What's important is the outcome: in Massachusetts, we now know that a man can be sentenced for up to ten years in prison for engaging in what appears to have been a consensual sado-masochistic sexual relationship with another man up to two years after the fact.

On March 15, however, Appleby found himself quickly transferred to Walpole State Prison. D.A. Ryan had gone before the Supreme Judicial Court to argue against Appleby's motion that he be remanded to Norfolk, thereby also overruling the Classification Board's decision that Appleby remain at MCI-Norfolk. Appleby writes from Walpole: "The same day I was sent to Walpole all my medication for my heart problem was stopped. That night, 3/15/79, at 9:30 p.m., I suffered a heart seizure in the cell." He was taken from prison first to the Norwood Hospital and later to Peter Bent Brigham. Before treatment was completed, Appleby was returned to Walpole. "On Monday the 19th, I was put into a block of some 50 prisoners at Walpole Block No. A-6. I was there approximately one and a half hours when two prisoners jumped me while I was laying down sick. I was beaten unconscious. Two of my teeth were knocked out, my face smashed into the cement wall and my head smashed into the wall. I was kicked repeatedly in the groin." He was again taken briefly to Norwood Hospital, but returned to Walpole and placed in solitary confinement. Letters sent to his lawyer have been returned to him. The only visitor he's had has been a priest from Dignity/Boston. "Ryan is trying his damndest to see to it that I don't live to my appeal and trial."

Photo by Ed Malley

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What Do They Do?

By Mary Grenier-Witthaus

Soon after the semblance of a meager brand of sanity overtook my life, I realized that my dream of moving to Taiwan (inspired for the most part by hearty doses of Pabst Blue Ribbon and Rock & Rye) was not the most logical predilection to enter my hazy consciousness. I settled instead for the mystical and occasionally tropical land of Worcester, MA, and found my little grass shack in the form of a second floor of a three-decker. Armed with a record player and some spaghetti-os, I moved in.

The night of my arrival, I was treated to what might have made a stimulating experiment in "Strength of Materials Lab II," but which caused me to grab a raincoat and run out into the wilds of Worcester at midnight, trying to remember what Charlton Heston would have done in a given scene from *Earthquake*. Seemingly from nowhere, my apartment, and the entire house, began to shake in a nicely rhythmic, but altogether disconcerting, manner, such that my teapot did a fox trot across the stove and the light fixtures commenced an aerial ballet. Descriptions of this phenomenon to friends provided me with a lot of explanations (carpenter ants, high winds). However, they could offer me little in the way of comfort. I found myself faced with the prospect of toppling headlong into Upsala Street along with several tons of three-decker, prompted by one of these seven-on-the-Richter-scale sessions.

A phone call to my landlord (myself, all eager innocence: "It only happens at night, is very rhythmic. Yes, I believe the couple downstairs were home at the time") resulted in his blushing wife dropping by for a "between-us-girls" explanation of my waltzing furniture. The couple upstairs, in the transports of their love-making brought each other to heights of ecstasy in a rather ferocious version of the Missionary Meringue. Hubby's attempts to make his wife see stars and hear the music of the spheres were evidently comprised of a metronome-

like series of Green Bay Packer thrusts. His dedication to this task was enough to move the beams of my castle from their foundations.

I was embarrassed, but unwilling to sit down with a cup of Mellow Mint and explain to Mrs. Landlady my ignorance of the gentle realms of hetero-eroticism. I instead nodded and sat down to meditate on what manner of body could withstand such assault every night and twice on Sundays.

I recount this charming tale to preface an incident the implications of which give me pause. In the course of a conversation with my sister, a mutual friend asked her, giggling, "What do lesbians do?" (Read: in bed.) My good sister responded with some retort or the other about imagination and related the story to me. I am struck with a sense of awe and wonder when I consider that, although an otherwise sane and intelligent person, my friend could find only empty space or perhaps a seamy vision of diamond studded dildos and garter belts when imagining a sexual experience minus a penis. It is symptomatic of my generous nature that I felt that, for the majority of women, an erotic encounter seems to be equivalent to the form of jackhammer shuffle related earlier in this essay, and that for most men, good bedmanship means vicious lunges made all the more commendable by their duration.

This kindhearted reflection was soon replaced, however, with a befuddled outrage at the mentality that keeps lesbians and gay men in the closet, bottle or mental ward. Although I make no claims to be a Kinsey, I do know that anyone who sees a woman as a collection of orifices, which exist mainly to have something stuck in them, is not in a good position to judge my love life obscene or amusing. That there is a world of experience beyond the old in-out seems to me so obvious that it is easy, in dealing with "normal" members of society, to forget from just what mount they are sermonizing when they discuss my abnormality. Evidently, these straight swingers of the golden seventies are brought

to a state resembling catalepsy when you deprive them of their man-on-top reference point and ask them to imagine anything else.

I related this story of my friend's stupefaction about what we "do" to other, less dull-witted people. They offered me some reasons for the straight world's definition of sex as a sparring contest, whose rules seem to be limits on the number of minutes one should attend to a particular part of the corpus. My own experience (no, Doctor, I wasn't always this way) would produce a formula that never varied more than a standard deviation: mouth on mouth, mouth on neck, hand to whatever breast is closest in proximity for one-and-a-half minutes, hand to thigh for thirty seconds, and CHARGE! followed by an eager little sneer: "Didja come?" One idea was that the fundamental, and not always subconscious, antagonism between the sexes results in suppressed violence which erupts in the bedroom. I found this interesting in light of literary epics bearing titles such as *Lisa Learns of Love* and *High School Hotpants*, whose wording echoes that of an infantry platoon historian recounting a battle: "I rammed my rock hard tool into her steaming et cetera."

Another thought was that social conditioning forces otherwise gentle and creative men and women into behaving like trained chimps whenever the situation involves taking their pants off. What bothers me about this explanation is that, gee whiz!, I was also conditioned by the aforementioned social forces, but quickly learned that the road to nirvana lay perhaps to the left at the lights but certainly not in the direction these insidious social forces were chauffeuring me. It didn't take me a lot of thought on the matter to decide to take my business and body elsewhere.

What I am attempting to put across is that until all people — gay, straight or bisexual (by the way, if a lesbian is gay, does that make a bisexual manic-depressive? Just wondering . . .) can learn to see beyond the antics of

Continued on Page 13

Books

Publish or Perish

The Passionate Perils of Publishing

By Celeste West and Valerie Wheat

San Francisco: Booklegger Press, 1978. 76 pp. \$5.

By Peg Cruikshank

For several years, Booklegger Press has been serving readers interested in radical librarianship, alternative book sources, and feminism, and now it has published a guide called *The Passionate Perils of Publishing*. It is partly a bibliography and partly an exhortation to take control of our own publishing lives.

To quote from the back cover's description of the contents:

"The Literary-Industrial Complex — the muddled madness of the media barons; The Saga of the Independent Press — an ardent tale in an untamed land;

Self-Publishing — a world of romantic ravishment

The Fires of the Feminist Press — the women who won't wait"

There is also a section called "Kids' Liberated Literature."

The exuberant playfulness of Wheat and West, everywhere apparent in *The Passionate Perils*, even in the illustrations and the footnotes, makes the book a delight, even though it is partly a horror story. In the tradition of the Victorian prose writers exposing the lurid underbelly of Christianity, Wheat and West catalogue the evils of the literary-industrial complex. But religion is still around, despite Carlyle and Arnold, and even the piercing gaze of Booklegger cannot turn Doubleday to stone — unfortunately. Still, it is better to hear the truth. Only feminists who care passionately about writing could have surveyed the Big Publishers' territory as carefully and as irreverently as the women of Booklegger have done.

In her note to a list of feminist

sources, Valerie Wheat reminds us that establishment publishers have tolerated only a few forms of women's writing: "the housewife-in-revolt novel, the how-to-get-yours guide for the woman executive, history or biography of women that is not too radical."

The chapter titled "Roll Yr Own: A Guide for New Publishers, Self-Publishers, and Authors" should be especially invigorating for lesbians and gay men, because of our traditional invisibility and our great need now to define for ourselves who we are.

It's hard to describe a prose style as distinctive as Celeste West's. It blends the flippant spirit of the sixties, the feistiness of seventies feminism, and the vigor of dissenting scholarship.

The Passionate Perils of Publishing is a first-rate resource tool, and more rare than that, it is a life-enhancing, joyous book. Give it to your lover. Or lovers. Then Roll Yr Own book.

Bar Culture and Gay Liberation

By Tommi Avicelli

For some gay men, cruising is an art: maintaining an air of cool composure, as if sitting in a dark bar with loud blaring music were as simple as being cuddled up in a soft chair in a plush, comfortable apartment. The ease with which they approach those who interest them; the fascinating way they have of initiating conversations that don't seem trite or awkward; the sense of dignity they maintain while engaging in talk designed only to lure their victim home, is overwhelming. Why do I find myself tense, self conscious, and embarrassed? Is there a secret to cruising that I, a veteran of some eight years of being out, have not discovered?

I came out through the movement. I experienced coffee hours at Temple University before I was ever aware of the existence of the gay bars. From the first, I didn't like the bars. They were noisy, dark, and crowded, three features I loathe in any room I enter. I dislike parties for the same reason. I get claustrophobic very easily — and find staring at faces in the dark to be extremely disquieting. Why can't we see who we're talking to — or the guy a few stools down at the bar? And why does the music have to be so loud that my ears ring for three days afterwards? Perhaps it's just my own sensitivity to noise. And disco — with its monotonous beat and repetitive lyrics — drives me to drink. Which is probably the reason for the noise, the darkness, and the crowds — the sale of drinks. People probably wouldn't drink as much if they could actually engage in an intelligent discussion without having to shout themselves hoarse.

Thanks to the movement I have been spoiled by coffeehouses where there are friendly smiles, intelligent conversations and listenable music. The desperate kind of cruising one finds at the bars is not apparent at the coffeehouse. There, the clientele actually assemble to enjoy each other's company, an often rare phenomenon in the gay male community. If I want quick sex, the baths seem a much more humane solution than the bars. At least there you know why everyone else is standing around in a towel. The environment doesn't irritate my nervous system the way the high decibel levels of the bars do.

I don't understand why we, as gay men, settle for the bars when we can have alternatives. It used to be that we had no choice — back in the dark ages before the gay rebellion of 1969 — but what's our excuse now? Economics? If more gays would support them, places like the gay coffeehouse in Philadelphia would be prospering. Economics is a poor excuse. Rather, the failure of alternatives to the bars is due to lack of support on the part of the community. We seem to be choosing our own environments, and I wonder why it's the bars being given the better part of the patronage.

For a time, it was "in" not to like the bars. The leftover radicalism of the 60s made us question their validity in our community. Then came the mid-seventies and Bette Midler and the other straight female performers who revived the bar's image. It became chic to be seen in certain bars. Bette Midler included the names of popular bars in her act. TV, even, mentioned them. Straights began to be seen in some of the more elegant ones, while the stars of the gay community (like transsexual

Rachel Harlow in Philadelphia) were hired to work in or promote certain establishments. Simultaneously, the image of the movement became connected to everything inelegant. I remember a time in Philadelphia when, if you were one of the "in" bar people, you wouldn't be caught dead near a gay liberation meeting or cause. You dressed up, made your entrances at all the posh bars, and associated with only the upper crust of the new elite in the gay community.

In 1974 and '75, I used to frequently stand outside some of the bars and hand out leaflets for marches, rallies and meetings. Some of the opinions of the patrons of these bars toward the movement was nauseating. They saw no connection between their new freedoms (i.e., being able to spend an evening in a bar without fear of a raid) and the movement's activities over the past few years. They didn't care that we had met with the police in an effort to raise their consciousness, talked with councilpeople about a gay rights bill, and gone from schools to community groups promoting the rights they were beginning to enjoy. Their apathy — sometimes it was even annoyance — was alarming and frustrating. "Why do you have to advertise what you are?" they would say. Advertise? What about civil rights? "We have all the rights we need," they would respond, smiling. "If you don't make noise, no one bothers you." Tell that to the gays who lose their jobs, or find themselves lying stabbed and beaten by straight boys who needed to prove their manhood on another faggot's body.

A year or so later, I left the movement to pursue my writing career. I lost touch, for a short while, with the movement in Philadelphia. But, soon enough, I was back at meetings — and seeing the same apathy from the same bar crowds.

Recently, I was in a bar I haven't been inside of for a number of years. The old familiar tensions re-emerged. I found myself plastered against the wall, milking a rum and coke, and watching the beautiful bodies in their carefully acted out rituals of cruising. Somehow, when I left, alone, I felt drained — as if I had been accosted by a vampire. Was there something wrong with me? I had a momentary self-doubt. But I realized it wasn't me. It was just that I had been assimilated into a very different environment. I need a supportive atmosphere, not the detached, isolation of the bar existence — standing alone against a plastered wall with a watered down drink.

I will never be an artful cruiser. I will deal with my loneliness in the ways I have always handled it. Instead of seeking a dark corner of some bar, I will continue pounding away at the keys of my typewriter, pouring out the feelings I sometimes do not even feel comfortable mentioning to my friends. For me, writing has always been therapeutic. It's saved my life on many an occasion — literally, I'm afraid. Without its comforting asylum, I might have seriously executed the suicides I have considered in moments of deepest desperation. Fortunately, for me, writing has been the miracle which kept me together — unlike the writer Sylvia Plath, who, in desperation, stuck her head in an oven on a cold English morning, hoping to escape the demons that plague us all.

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Film

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The Warriors

Directed by Walter Hill
Released by Paramount Pictures
At the Saxon, Boston

By Pat M. Kuras

The Warriors is escapist adventure, an action film. Skip the dialogue — it's banal and the actors are incapable of dynamic deliveries, aside from swearing and oppressive humor. The film's strength lies in its visual effects. From the opening shot of a Ferris wheel blinking in hot pink bulbs, the film is an explosion of color. With its day-glo colored, graffiti-painted subway cars and purple-toned, wet-slicked streets, *The Warriors*, albeit rooted in reality, is a journey into eye-stinging fantasy.

The story line itself is simple — the Warriors, along with delegates from every other gang in NYC, meet in the Bronx for a massive conclave. At this meeting, the leader of the "Riffs," the charismatic Cyrus, outlines his plans for all the gangs to make a truce, join forces and take over control of the city. Amid the jubilant cheering in favor of his plan, Cyrus is assassinated by the psychotic leader of the "Rogues." In the panicked commotion that follows, the Rogue killer pins the blame on the Warriors — and the chase is on. Pursued by police and gang members alike, the Warriors struggle through foreign territory to return to their Coney Island home turf.

This film has been criticized for its violence, but it is that violence which gives it its kinetic charm. The violence (almost totally bloodless and without Peckinpah gore) is sometimes repetitious, but at times, rises in *finesse* to a flair and flamboyance similar to some of the more classy kung-fu flicks. (In one scene, a fighter twirls a baseball bat with the same ease that Bruce Lee would have exercised in handling a *nunchaku*.) It is this odd, mesmerizing, ballet-like fighting that may be the cause of the real-life violence attributed to *The Warriors'* influence.

For example, when the Warriors tangle with the "Baseball Furies" (gang members in grease-paint and striped baseball uniforms), we can't sense any pain as the Furies get bopped with their own baseball bats. Their bodies flip, flop and fall, but it is all so

stylish, and executed so quickly, that there is no indication of pain being inflicted. The fighting is all visibly play-acting, with a quality of slapstick. During fights, the gang members crash through and into doors, walls and mirrors. They break furniture over each other's heads and sometimes gang up two, or three, to one. Violence, rather than being gruesome or horrifying, seems freewheeling and fun. And since the film shows so little gore (i.e., blood and bruises) the action can be interpreted as harmless.

Some of the appeal of this film may lie with the bizarre costumes, which recall such characters as Alex and his droogs in *A Clockwork Orange* and, to a lesser extent, the Hispanic gang from *The Cross and The Switchblade*. In *The Warriors*, the "A.C.'s" sport shaved noggins, while another gang wheels around in rollerskates and overalls.

The Warriors themselves are a multi-racial bunch — black, white and Hispanic. They exist in a saccharine, unreal, *Room 222* innocence; they accept each other equally, in a unified male camaraderie, and there is never any racist name-calling.

As the Warriors for safety, they become separated during the night. Three of the Warriors are befriended by what the filmmaker intends to be sensual, enticing young women — these women are the "Lizzies." They bring the Warriors to a tiny, dark bar where two of the men engage in some heavy necking with the women. Meanwhile, the third Warrior becomes aware of two women dancing together. The visual effect here is unintentionally laughable. The filmmaker (heterosexual male, I assume) was obviously trying for a kinky, titillating scene. What he got was some dull, dumb, clunky dancing — straight actresses pretending (very poorly) to be dykes. After several minutes of this sexual silliness, the "Lizzies," being bad guys, open fire on the Warriors, who manage to escape.

Aside from this scene with the "Lizzies," there are only a couple of scenes that involve women, and these are fleeting. One of the Warriors, Ajax (very similar to the character Hector Elizondo played in *The Taking of Pelham One Two Three*), is an arrogant, self-

proclaimed stud, always willing to forfeit the gang's plans so he can score with chicks. When the other gang members chide him for his one-track mind, he snaps, "What's the matter? You goin' faggot?"

Which brings us to the most endearing and enigmatic of the Warriors — Rembrandt. Rembrandt is so named for his expertise with a can of spray paint. He is the youngest and smallest of the Warriors. Not much of a fighter, he is a quiet, tag-along mascot. And he is marvelously androgynous. With his long dark lashes and puppy dog brown eyes, Rembrandt is the pick of the litter. The other Warriors dote on him, favor him. When Rembrandt is knife-scraped by one of the Lizzies, the other Warriors cluster around him, doctoring and bandaging his wound. He is precious in his vulnerability.

Finally, before *The Warriors* is totally dismissed as an exploitive film, there is one scene that commands attention. It comes near the end of the film and lasts for less than two minutes — but in that time, this brief, pantomimed commentary on classism is devastating.

The remaining Warriors (all of the gang does not reach home), after a night's battling and running, are wearily slumped in an otherwise empty subway car. (By the way, Warrior leader Swan has acquired a girlfriend — not a Lizzie — who has joined them. I honestly don't understand why this girlfriend was written into the script. Unless, of course, she's there just to prove that Swan is not "goin' faggot.")

The train stops at a station and a pair of giggling prom couples traipse into the Warrior's car. The prom kids, dressed in blinding white dinner jackets and pastel dresses, plunk themselves opposite the scruffy, bare-chested Warriors and Swan's girl, in her dirty sandals and dress. Suddenly, the prom kids stop giggling. They stare in sorry silence at the Warrior troupe. The privileged are smack face-to-face with the very dregs of society. Humbled and frightened, the prom kids exit at the next subway stop. This short scene, like so many moments in *The Warriors*, is staggering in its power.

Odyssey of a Unicorn

Kiss and Tell

By Nancy Walker

My lover is the most rational among women, which may or may not also be most blessed. She is unquestionably a blessing, a consolation, a light, and a tower of strength to me, but mostly, she is rational. She believes in logic, libraries and law. She is polite and proper to a fault. She is reserved, yet warm and friendly, by nature; correct in deportment by choice; reasonable by habit; generous and kind out of conviction; concerned for the welfare of all living creatures; and devoted to the pursuit of higher and higher learning. And she, for all that, has chosen to love *me*.

She does everything she does with a kind of terrifying thoroughness, footnoted and bibliographed, as it were, down to the smallest detail. If we should decide to buy a car or a sewing machine or a deep-fat fryer, her immediate response would be, "Let's go to the library and look it up in the *Consumer Reports*."

When it became apparent almost four years ago that we were going to have to leave Toronto and come to the Boston area, she started looking up the crime rates in various New England towns, as well as the real estate tax structures and pertinent demographics. That, of course, was *before* we got involved with *The Gay Person's Guide to New England* and found a few friends who made planning ahead, and logic, fly out the window. (I, of course, *opened* the window, which seems to be my function in our relationship, if not in life generally.)

Calm and serene in the midst of utter chaos, cool under extreme pressure, she is always loving and gentle, when I come home snorting like a wild bull over some issue; or when I hit the roof because there is either too much heat, or none, in the apartment; or when I have a major paroxysm over the cost of *gefille* fish and decide to drag her into my anti-Manischewitz campaign. So you can imagine my surprise and lack of preparedness, a number of years ago while we were still in Toronto and very active in a gay organization there, when she made this pronouncement — straight-faced, with her usual high-seriousness, but with a completely unaccustomed urgency, almost bordering on fear: "Honey, we have to go to the hospital for a VD check-up."

We WHAT????!!!!" murmured I, in my usual dulcet, phlegmatic tones. "Where the hell did you get that idea??" I was stricken with disbelief, sure my ears had gone strange. It would not have occurred to me that she had had contact with anyone else, especially since I hadn't noticed her doing research on anyone other than Shakespeare, and he was safely dead a long time ago, so the statement made no sense to me. Coming from her, nothing more preposterous could be imagined. It seemed comic, but she is not a comedienne. I said, "You're kidding."

No, she wasn't kidding. She had heard somewhere, or more probably, *read* somewhere, that it is possible to catch syphilis from *kissing*. We were in the habit of kissing upwards of 50 gay men on a regular basis because of our

involvement with the Community Homophile Association of Toronto (CHAT). I tried to plead the cause of reason. It was a ridiculous prospect, from my point of view, for us to walk into the Women's College Hospital VD clinic and tell a medical professional that here were two monogamous lesbians for a check-up because one of them had gotten some bizarre bit of far-fetched unlikelihood into her head and would not let it go. I kept trying to talk sense to her, but it was no good. She would not be moved. I said that I wouldn't go; she could go if she wanted to be a laughing stock. Then she hit me with: "If you love me, you'll go." (Oh, most rational of women.) What would you do?

So, we went and assaulted the intelligence and experience of several apparently competent and kindly-disposed women doctors, who tried to conceal, but couldn't, the mirth we engendered in them with our tale of possibly syphilitic woe. The clinic was conducted in a relaxed and friendly atmosphere, certainly not the kind of place that would frighten off those whom it was designed to serve. The hospital got points for that, and I made a mental note to sing its praises when dealing with members of the community whose claim on its facilities would be more appropriate than my own.

What I didn't know when I arrived at the clinic, and what my rational beloved hadn't bothered to research, was that even if you go there wanting only to find out if you've got syph because you kissed somebody (they told us that there were no cases on record of monogamous lesbians having either syph or gonorrhea), they must, according to law, test you for gonorrhea also. When I heard that, I decided it was time to go home, but my darling gave me a frantic, pleading look, and I went off, like a sheep to the slaughter.

I had to part with a precious vaginal sample from which they would try to grow some gonorrhea culture. Good luck, thought I. The doctor taking the sample was very perceptive. She could tell, without being told, that I detested the entire affair. I thought she sympathized with my position, while I doubted that she'd ever been in it.

After that brief encounter of the fourth kind, as I was all set to go, I found out that to test for syphilis, they had to have blood. By this time I had realized that if one of us had IT, the other would, and that if one of us didn't, the other wouldn't, since our amorous attention was paid solely to one another. I finally asserted myself, having already endured what I considered sufficient idiocy, and said to my mate, "Let them have *your* blood. If it's positive, they can treat *both* of us. I'm getting out of here."

Now, for the sake of a good yarn, it would be fun to tell you that we had at least one form of VD, but, as I knew all along, there was nothing. The tests were all negative. I bet those doctors had a good laugh as soon as we were gone, and told everyone they knew that two lunatic women had come to them, one in a state of genuine concern and the other burning up a very short fuse, to

have a VD test because they had kissed some friends. "Alas, alas that ever love was sin."

Though our particular experience with the idea of VD was a funny one, VD itself is no laughing matter. It is a serious problem in the gay community, and frequent check-ups for those who have multiple sexual contacts, should be a matter of course. Exclusive lesbians (those who never have sex with men or bi-sexual women) very seldom have VD, but run the risk of vaginal infection. It also happens to be true that, though extremely rare, it is *possible* to contract syphilis by kissing someone, but the kiss has to occur when one of the participants has a chancre on the mouth in the proper state to transmit the disease.

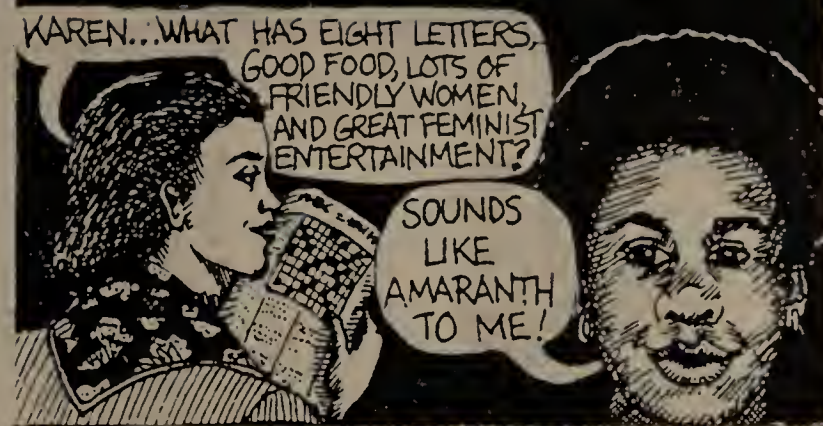
For weeks after that excruciating experience, I found myself preferring to talk to people over the phone rather than actually being with them. When I finally began to re-enter the social round of dances, parties and meetings, I very carefully scrutinized each face that I might remotely be interested in kissing, to see whether there were any tell-tale signs of DANGER. I became the world's champion hand-shaker, assuming a strange, uncomfortable formality. My lover, as I recall, having prevailed, went on being her affectionate self, blissfully unconcerned about possible dire consequences.

It was not till some time after the episode had passed that my lover could bear my talking about it. I had been very quick to seize upon its comic potential, but she thought it undignified to discuss such matters. We have our little disagreements about propriety, just as we have our difficulties in the distribution of bananas (for those of you who missed *that* column, I refer you to GCN No. 27, Feb. 3).

Life with Father was supposed to have been nerve-racking and fraught with peril; life with my lover is as delightful as it is suspenseful. I never know what she's going to come up with, and she never knows when it is going to come out in print.

Worcester

Continued from Page 10
my lovestruck neighbors when considering the sensual, a lot of nice people like myself are subject to back room dissertations on what disgusting hooplah those lesbians are up to, or speculations that all gay men are really concerned with is the price of K-Y Jelly and pastel tutus. What I would like to answer to the puzzled query of "What do they do?" is that we do everything straight people *could* do — but usually don't, and how sad for you. If you can ever bring yourself to see beyond the end of his rock hard tool, you may be in for a nice surprise. Yes, Virginia, I use no bananas and move no mountains in my vicinity, except maybe inside where it counts, and where no one's ceiling plaster is affected. Well, I'd like to chat forever with you but my new supply of devices just arrived and I still haven't gotten around to installing the trapeze over the bed. You know, right beneath the mirror panels...



TUES. - SAT. 5:30-10 P.M. **AMARANTH** 134 HAMPSHIRE ST. CAMBRIDGE, MASS. CHILDREN WELCOME.
CLOSED MONDAYS THE WOMEN'S RESTAURANT 354-8371

National Women's Music Festival May 30 - June 3

Alive!	Kay Gardner
Joan Balter • Robin Flower • Nancy Vogl	Ellen Mellwaine
Ginni Clemmens	Gwinyai
Mitzie Collins	Kristin Lems
Therese Edell with	Holly Near &
betsy lippitt &	J.T. Thomas
louise anderson	Jane Sapp

more performers in next mailing!

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MONTH OF APRIL

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if you are
wearing
leather

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6pm-9pm
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HARPER'S PHARMACY ANTIQUES & COLLECTIBLES SALE

Now thru April 22
314A Shawmut Avenue, Boston
At Union Park in the South End
Open Wed. thru Sat., 12 to 6; Sun. 1 to 5
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Classifieds

AD REPS

Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567. (ex)

FUNDRAISER WANTED

Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

WANTED

WOMEN SOCCER PLAYERS

Fun-loving women's soccer team sks coach for skill development. Ability to work with us, skills impt, not credentials. Summer league. 524-6209. (39)

2 GM lkg for 2 bdrm apt Cambridge, Brk-lne or Beacon Hill area — in \$300/mo range. Call Bob or Tom 6:30-10PM week nights. 868-1354. (37)

RELIABLE COMPUTER

The GCN Subscription Dept. needs a consistently available machine (for development and one run per week, thereafter) to process its subscriptions for updates, mailing labels, various reports. Required: FORTRAN, line printer, enough storage for approx 375K Bytes — tape drives preferred for confidentiality. If you can help, pls call Bruce McLay at 661-1444 (w) or 427-2778 (h).

DENVER IN JULY

NYC person wanted for housesitting Denver July 12 to Aug 3 in exchange for house sitting your house some time in fall. GCN Box 28. (39)

WM 32 needs furnished room or pvt bedroom in your house or apt to stay while on business in Boston 2 weeks a month. Write Dan, GCN Box 22. (38)

Writer doing article on Gay people at Harvard/Radcliffe over the past fifty years. Anyone with info or experiences, write Eric Rofes, 45 Garden St. #6, Boston, MA 02114.

Young man wishes to live in country. Hold real estate license, no experience. Like to carpenter. Farm experience. Small savings. David Stanley, 2 Centre Place, Roxbury, MA 02119. (32x)

PRISONERS

WARNING

GCN has received a number of complaints about people with ads in this section. Anyone having difficulties w/prisoners contacted thru us, please let us know, giving prisoner's name, number & address, and we will take appropriate action. There is no way we can screen the prisoner ads, so our only source of info is our readers. The purpose of this section is to provide lonely people with correspondents, not to have our readers ripped off or offended. When you correspond with a prisoner, remember that you do so at some possible risk.

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

ATTENTION PRISONERS

If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

Bl, blond h, hazel e, good complexion, 6', 160. Will ans all w/ a smile. James Buehler 062519, P.O. Box 221—7 2-120, Raiford, FL 32083. (36)

19, want very much someone to write and love when I get out. Larry Williams 042407, T-3-N-11, P.O. Box 747, Starke, FL 32091. (36)

Seek correspondence w/gay people. 25, 5'8", brn h & e. In prison for possession of hash & opium, getting out in 7 mos. Sheldon Luther 048483, P.O. Box 747, Starke, FL 32091. (37)

Mark A. Robinson 037250, P.O. Box 500, Olustee, FL 32072. (37)

Lonely GM seeking yng penpals to pass 1/2 century sentence. Under 18, please write. I like poetry, UFO's, rock & class. music. Love meditation w/music. Larry Beerli C-310, Box 87, Bldg N2, Menard, IL 62259. (37)

25, 5'8", 150, born Hawaii, graduated high school Omaha Neb, returned Hawaii, then came Fl as part of swimming/diving team on tour. Arrested for possession of marijuana, sentenced 5 yrs; 3 1/2 done. Interested in acquiring steady correspondence. Terry Dettmer 040872, P.O. Box 221, Raiford, FL 32083. (37)

Bi-sexual, 28, 5'11", 140, brn h & e. Serious-minded, wish to correspond w/fny & everyone on regular basis. Gilbert Hill 028157, T-3-S-14, P.O. Box 747, Starke, FL 32091. (37)

22, GWM, 5'7", brn h, brn e, Virgo. Interests: jogging, writing letters, boxing, driving, painting. Will ans all. James Callahan F-9677, P.O. Box 244, Graterford, PA 19426. (35)

Lonely, seek correspondence w/together males Interested in all phases of life. WM, 22, 5'9", 135, blind h, green e, have been considered for modeling. Lanny Swift 150-458, P.O. Box 45699, Lucasville, OH 45699. (35)

27, 6', blk h, brn e, 177. Attending college program here. Seek correspondence. Scott Robinson 147037, Box 69, London, OH 43140. (35)

WM, 21, brn/brn, 6', 170, master of mild bondage, need male to help do time? Write now? Getting out soon. Ted Parsons A82430, Box 112, Joliet, IL 60434. (35)

SEEKING MAIL

from sincere concerned people. 24, 5'6", 150, blonde h, bl e, a Scorpio. Anyone wishing to share some nice thoughts with me write to Dave McMullen 151-677, Box 69, London, OH 43140. (35)

18, gay, 5'8", bl e, bnd h, very, very lonely. Would like to hear from other gays who are lonely also. Will be released soon & am in need of a personal relationship & friendship. Rickey Churchill Box 2244, F7317, Graterford, PA 19426. (35)

I am lonely, family put me down when discovered I'm gay. Serving only 2 yrs but want to write someone. 18, blind h, bl 3, 5'4", 120. Jerry Wayne Blow 026591, P.O. Box 747, Starke, FL 32091. (35)

Lonely, would like to correspond w/friend & penpals. 5'9", 160, brn h, bl 3, 23 yrs old. Will answer all. Randy Hood 153-452, Box 69, London, OH 43140. (35)

20, WM, 5'9", 160, bl e, bnd h, interested in people, gay rights, sports, hunting, writing. I'm gay and lonely. Will ans all. Larry Brinton F9496, P.O. Box 244, Graterford, PA 19426. (35)

5'9", lean bone rangy hard. Not unmean bone in my body. I am going into my eight year here, looking for intellectual and emotional involvement related and exchange ideas. Larry Troy 022401, 63-204, P.O. Box 221, Raiford, FL 32083. (34)

Seek correspondence and friendship w/all concerned persons, will ans all. Libra, like bodybuilding, music, sports, chess, reading. Kevin L. Hughes 148-077, P.O. Box 69, London, OH 43140. (33)

Will be in prison for at least another yr. in dire need of correspondence from sincere persons. All letters will be appreciated and answered. Edward Carter 141-614, P.O. Box 69, London, OH 43140. (33)

30, 5'7 1/2", 165, like songs and playing football. William K. Heard 054228, U-1-N-6, P.O. Box 747, Starke, FL 32091. (33)

ORGANIZATIONS

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds at 7 pm. 753-8360.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2448 Lorentz Place, W. Seattle, WA 98109. (206) 282-5738. Membership \$5.00

In New Jersey, the Gay Activist Alliance, Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440, 989-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

APRIL CLEARSPACE EVENTS

- 8 Steering Committee Mtg., 12-3 PM
- 8 Volunteer Day, 3-6 PM
- 9 Coming Out Intro., Open to all, 7 PM
- 12 Fundraising Meeting, 7-9 PM
- 12 Education Committee Mtg., 8 PM
- 12 Drop-In Center, 8-11 PM
- 13 Bi-Sexuals Rap, Open, 7:30 PM
- 14 Helping Hands Day, 2-5 PM (Tentative — Call Center)
- 16 Coming Out Intro, 7-8 PM
- 16 Drop-In Center, 1-4 PM
- 18 Men's Connections — Joe Martin, Guest Speaker, 7:30 PM
- 19 Drop-In Center, 8-11 PM
- 20 Women's Dance, BYOB, \$1, 8:30 PM
- 21 Softball Practice — Open to All — M&W — Meet at Center at 9:30 AM
- 22 Steering Committee Mtg., 2-5 PM
- 23 Coming Out Intro, 7-8 PM
- 25 Women's Concerns (N.O.W. Lesbian Task Force — CR Kit) Business Meeting, 7 PM — Presentation, 8 PM
- 26 Fundraising Com. Mtg., 7-9 PM
- 26 Education Committee Mtg., 8 PM
- 27 Coffee House Nite, \$1, 8 PM
- 28 Mystery Night, 7 PM
- 29 Men's Painting & Photography Exhibit & Sale, \$1 don., 2-5 PM
- 29 Batik Workshop, 2-5 PM
- 29 Bowling & Brunch, 11 AM (meet at Center at 10:30)
- 30 Drop-In Center, 1-4 PM
- 30 Coming Out Intro, 7-8 PM

VOLUNTEERS & STAFFERS NEEDED

CLEARSPACE (617) 876-0215
485 Mass. Ave., Cambridge, MA 02139

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

IDENTITY HOUSE

Lesbian, gay, bl, peer counselling and groups. Rap groups: 2:30-5PM Sat for women, and Sun for men. Free walk-in counselling, Sun-Tues 6-10 PM. Donations accepted. 544 Ave of Americas, NYC. 212-243-8181. (fr)

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

PUBLICATIONS

FOCUS

Focus: a bi-monthly journal for lesbians. \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8 p.m. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together. Also need ad manager desperately.

NEWS CORRESPONDENTS WANTED

from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in IN, IA, KS, KY, MI, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in Plain Envelope) to: REGIMENT, Box 247, Grand Central Sta., NYC 10017.

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

GAY BOOKS—BOUGHT & SOLD

62 page catalog of 3700 scarce works \$2 refundable with first purchase. Elysian Fields, Booksellers, 81-13GCN, Broadway, Elmhurst, NY 11373. (40)

New England Bar Guide

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933

THE WAREHOUSE CAFE
61 Woodbine St.

CHEZ-EST
238 Columbus Blvd.

EVERGREEN
Webster St.
(women)

NEW HAVEN

PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)

NOBODY'S FAULT
334 Whalley Ave.

DUNGEON
130 Crown St. (203) 776-6404
(leather & levis; men)

THE PUB CAFE
168 York (203) 789-8612

PARKWAY
1574 Chapel St. (203) 776-1608

NEW LONDON

FRANK'S PLACE
9 Tilley St.

SALTY DOG
Pequot Ave.

NEW MILFORD

THE ANSWER CAFE
235 Danbury Rd. Rte. 7

WATERBURY

CLUB CAFE
384 W. Main St.

WESTPORT

THE BROOK
919 Boston Post Rd. East
(203) 226-6204

VINCENT'S DISCO
925 State St. East

MAINE

AUGUSTA

FLO'S TAVERN
N. Belfast Ave. (Rte. 7)
(207) 622-4393

LEWISTON

BLUE SWAN
Canal St.

OGUNQUIT

ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453

ORONO

LUNA BASE ONE
Rte. 2 (disco; mixed)

PORTLAND

PHOENIX
83 Oak St. (207) 773-5695

ONE WAY
10 Union Place

ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159

MASSACHUSETTS

BOSTON

BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM

THE BAR

252 Boylston St. 247-9308
Disco dancing, mostly men.

CHAPS

27 Huntington Ave. 266-7778
Men.

DARTS

271 Dartmouth St. 536-8200
Dancing. Mostly men.

DELIVERY ENTRANCE

At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"

HARRY'S PLACE
45 Essex St.
Dancing. Men.

HERBIE'S RAMROD ROOM
1254 Boylston St. 266-2986
Leather. Men. Sunday Brunch 7PM Thurs.

JACQUES

79 Broadway 338-7502
Mixed. Dancing.

NAPOLION CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PLAYLAND

21 Essex St.
Men (some Women)

119 MERRIMAC
119 Merrimac St. 523-8960

Dancing. Men. Tues.-Thurs. Buffet 9-11PM

SAINTS

(Call 354-8807) Women

SOMEWHERE

295 Franklin St. 423-7730

Disco Dancing. Mixed.
Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.

Men. Movies Mon., 5PM
Sunday Brunch 3PM

TOGETHER

110 Boylston St.
Disco Dancing. Mixed.

1270

1270 Boylston St. 261-1257

Disco Dancing. Mixed (mostly Men)

BROCKTON

ENRICO'S LOUNGE

20 Legion Pkwy
(617) 588-9716

BOB'S PLACE

44 Centre St.
(617) 588-9976

CAMBRIDGE

PARADISE

180 Massachusetts Ave. 864-4130

Talking, mostly Men

LOWELL

COSMOPOLITAN CAFE

511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.
(617) 595-8961

MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD

FRIENDS AND LOVERS
145 N. Front St.,
(617) 993-9436

THE MEETING PLACE

1447 Acushnet Ave.
(617) 994-7674

THE R&R CLUB

78 Covel St.
(617) 995-8247

NORTHAMPTON

THE GAYLA

Main St.

PROVINCETOWN

THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821

THE CROWN AND ANCHOR

247 Commercial St.

THE TOWN HOUSE
291 Commercial St.
(617) 487-0292

MS. 247

247 Commercial St.
(Women)

THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)

POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB
(617) 963-9809

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

7 sat

Cambridge, MA — Self-defense Kung Fu orientation meeting for gay men and lesbians. Wear loose clothes. 485 Mass. Ave., 4th fl. 876-0215. Noon-2pm.

Cambridge, MA — Minds In Bodies will meet EVERY SATURDAY, 4-6pm at Clearspace, 485 Mass Ave. A self-help workshop in yoga, nutrition, meditation and massage for lesbians and gay males. Wear loose clothing, bring a nutritious snack. \$1 donation. Info: 661-8068.

Cambridge, MA — Women's dance for women over 30 at Clearspace, 485 Mass Ave. 8pm. BYOB; \$1 donation. 876-0215.

8 sun

Cambridge, MA — Lesbian & Gay Folk-dancing, Peabody Rm, Phillips Brooks House, Harvard. 12:30-3pm.

Boston — "We Have Done With Your Education!" — a rally to protest the oppression of feminists in universities. Mary Daly, Adrienne Rich, Jan Raymond, Emily Culpepper. Special guests Willie Tyson and Susan Abod. Morse Aud., 602 Commonwealth Ave. 7pm. \$4 suggested donation.

Boston — WROR (98.5 FM) will be airing a seven-week series entitled "Gay Rights Under the Law" beginning this evening at 10pm. This week's program is on gay prisoners, with Margot Karle from the Lambda Legal Defense Fund.

Cambridge, MA — Volunteer Day at Clearspace, 485 Mass. Ave. Looking for people who want to get involved in the activities at Clearspace or who want to know more about the Center. 3-6pm. 876-0215.

Cambridge, MA — "Closet Space" (WCAS, 740AM) presents "Men Changing Men," the organizers of a men's consciousness weekend focus on the experiences of men grappling with identities and roles. 10am.

9 mon

Boston — *Army of Lovers*, a new film by Rosa von Praunheim, will be shown in a benefit screening for GLAD and FAG RAG. Tennessee Williams, Sarah Montgomery, Christopher Isherwood, John Rechy and Boston Boise Committee members featured. Two showings at the South Station Cinema (across from South Station) at 8 and 10pm. \$3 donation.

10 tues

Boston — The April GCN Collective meeting and the semiannual membership meeting will take place together at 6:30pm, 22 Bromfield. All members of the gay community are welcome.

11 wed

Cambridge, MA — Lesbian & Gay Pride Week Committee is holding a meeting to work on this coming June's parade, community involvement and activities. Red Bookstore, 136 River St. 7:30pm.

12 thurs

Boston — UMass Gay People's Group presents the film *Gertrude Stein: When You See This Remember Me*, at 7pm. Harbor Campus. FREE.

Cambridge, MA — D.O.B. business meeting at 8pm for all interested women. 1151 Mass Ave. (Old Cambridge Baptist Church).

Cambridge, MA — "Man-made diseases." A presentation by Nancy Miller and Mary Ann Cromer. 7:30pm at Amaranth, 134 Hampshire. FREE.

NYC — West Side Discussion Group presents "Gay Health Problems" featuring Michael Markham, Rick Sadovsky and Milton Lounsbury. Free hepatitis tests available following program. Unisex. \$2 donation. 26 9th Ave. at 14th St. 8:30pm.

NYC — Gay Women's Alternative presents an evening with Kate Millett, at the Universalist Church, Central Park West at 76th St. 8pm. Women only.

13 fri

Cambridge, MA — Clearspace is holding a bisexuality rap at the center, 485 Mass Ave. 7:30pm. Topic of discussion will be femininity and masculinity. Open to all. 876-0215.

Cambridge, MA — The Harvard-Radcliffe Gay Students Assoc. will have a disco dance in Phillips Brooks House, Harvard Yard. 9pm-1am. College ID required.

Cambridge, MA — A group of fat lesbians are forming a support/consciousness raising/political action group, to examine their oppression as fat lesbians and struggle against the self-hatred produced by that oppression. This is not a weight loss group. Open meeting at the Cambridge Women's Center, 7pm. Info: 776-2793 or 547-2874.

Boston/Cambridge — Gay Recreational Activities Committee (GRAC) is having a "Spring Affair." Raffles, dance, white elephant, books, plants, reception for Barney Frank, Mel King, Robin MacCormack, Ann Maguire and other "gractivities"! Various locations — see News Notes, page 2.

14 sat

Cambridge, MA — Amaranth presents Diana Davies. Terrific original songs and guitar music. 134 Hampshire. 8pm. Pass the hat.

Cambridge, MA — Clearspace men join together in an outreach program for gay shut-ins. Helping hands day from 2-5pm. 876-0215 for info.

15 sun

Boston — WROR (98.5 FM) is airing a seven-week series entitled "Gay Rights Under the Law" at 10pm EVERY SUNDAY. This second program presents Frank Kameny on "The Original Gay Rights Ordinance."

Cambridge, MA — "Closet Space" (WCAS, 740AM) presents Gay and Lesbian Advocates and Defenders. "What Are the Legal Rights of Gay People?" Legal questions answered by members of GLAD. 10am.

Cambridge, MA — Red Bookstore presents "Violence Against Women in the Media," a slide show by Women Against Violence Against Women, 136 River St. near Central Square. 3pm. Donation \$1.25 or bring baked goods.

Cambridge, MA — Boston Committee to Challenge Anti-Semitism is sponsoring a series of forums on Jewish women. This week: A view of ourselves, the images and stereotypes we have of ourselves as Jewish women. ALL are welcome. Hillel Library, Radcliffe College, 59 Shepard St. 3-5:30pm. \$1.50 donation. Info: 876-6374.

NYC — Gay Atheists League of America (GALA!) presents "Homosexuality In Genesis: or, The Salty Secrets of Lot's Wife." 156 5th Ave., Rm. 505 (20th St. entrance, ring bell).

Boston — BUUGL meeting (Boston Unitarian Universalist Gays and Lesbians): "A Seder for Gay People," Clarke Rm, 2nd fl., Boylston St. entrance to Arlington St. Church. 7pm.

16 mon

Boston — Poetry and prose readings from *Focus*, a journal for lesbians. \$2 donation.

at Common Stock, 48 Boylston St., Brookline Village on the T.

Providence, RI — Gay Community Services of Rhode Island general membership meeting. Newcomers welcome. 7:30pm. (Open by-laws committee meeting at 6:30pm.) 44 Washington St., Rm. 307. Info: 751-3322.

17 tues

Washington, DC — Gay Community Center Spring Lecture Series will feature Barbara Miller and Harry Baker speaking on real estate in Washington. 8pm. All welcome. 1496 Church St.

Cambridge, MA — Women's Community Health Center presents "Lesbian Fertility Consciousness/Body Awareness." An opportunity for lesbians to share and learn more about their body cycles. A series of 4-6 week self-help groups. Info: 547-2302.

NYC — West Side Discussion Group presents "Love and Infatuation — How Do You Know?" Psychotherapist. Women only. \$2 donation. 26 9th Ave. at 14th St. 8:30pm.

Cambridge, MA — Lesbian Task Force of the Boston Chapter of NOW at National Organization for Women headquarters, 99 Bishop Allen Drive, Central Square, 6:30pm. Open to all women interested in joining NOW. Info: 661-6015.

18 wed

Cambridge, MA — Lesbian and Gay Pride Week potluck dinner, followed by an outreach meeting for planning June's activities to better meet the needs of members of the larger lesbian and gay communities. 7:30pm. 42 Bigelow St., Apt. 1. Info: 661-8068.

20 fri

Binghamton, NY — Fifth Annual New York State Lesbian Conference, April 20-22. Workshops, political discussions and entertainment. Info: Lesbian Reality, (607) 722-3629 or 724-8840 evenings.

5 sat

Boston — Mass. Statewide Conference on Lesbian and Gay People's March on Washington. Caucuses, committee work, speakers, discussions. Arlington St. Church. Please pre-register by sending the requested fee of \$5 to March on Washington, GCN Box 20, 22 Bromfield, Boston 02108. The conference will be held from 9am-5pm.

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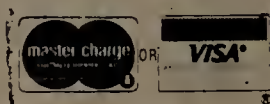
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